CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

Vol. IX, No. 1 Spring, 1986

FROM OUR READERS

Throughout the year, the staff of the Carpatho-Rusyn American *receives countless letters from our readers. You have written to us both requesting and providing information — sharing with us your experiences, ideas, comments and criticisms.*

We would like you to know how important your letters are to us. Frequently, this correspondence is our only chance to communicate with you on an individual basis and to know that what we write and publish is being read by a Rusyn-American community eager to learn more about its heritage.

In the past, you have moved us emotionally with letters about your trips to the homeland and about the joy at discovering your roots. You have also moved us to take action with many requests and valuable suggestions. But most importantly, your letters have provided encouragement and support to us as we strive to spread knowledge about Carpatho-Rusyns.

The staff of the Carpatho-Rusyn American *and the Carpatho-Rusyn Research Center would like to thank you for your letters and we look forward to hearing from more of you in the future. As we begin our ninth year of publication, we would like to share with you some of this varied correspondence. — Editor*

Dear Editor:

Enclosed is a check for $200 to assist in work that is grossly neglected by many.

Paul Metro, Secretary
Greek Catholic Union, Lodge 665
Linden, New Jersey

The Carpatho-Rusyn American *gratefully acknowledges this very generous donation as well as numerous others that help us to continue our work. — Editor*

Dear Editor:

On November 16, 1985, your assistant editor, John Righetti, presented a day-long workshop titled, "Rusin Heritage Day."

The day was an unqualified success. At the conclusion, all of the participants appeared to be smiling and up-beat, both at the amount of information provided and the manner in which it was presented.

The Rusin Association wishes to publicly thank John Righetti for his time and fine presentation.

Lawrence A. Goga, President
Rusin Association
Brooklyn Center, Minnesota

Dear Dr. Magocsi:

I find your books very interesting and informative. I am currently in the process of reading *Our People* and regret that I more or less ignored my heritage until recently when I no longer have resources such as my grandparents to provide me with information about things which I now find very interesting. I couldn't count the number of times Dr. Peter Zeedick was at my grandmother's home when I was a child or the many times I saw him as I grew older never realizing the important role he played in the history of the Rusyns in America. Your books provide me with much that I intentionally missed, but now regret having done so.

Stephanie Yovino
Altoona, Pennsylvania

Dear Editor:

In the summer 1985 issue, you stated that you were astonished when members of a Carpatho-Rusyn dance group could not answer the question — "Who are the Carpatho-Rusyns?" I am not surprised because this appears to be an impossible position to maintain in this current modern world. Your organization seems to live only in the past and tries to hold on to an identity that has changed during the course of history. Why do you continue to confuse your readers by holding on to the ancient name of Rusyn or Ruthenian when our people have long ago changed their name to Ukrainian?!

Martin Solonynka
Bayonne, New Jersey

Dear Editor:

Could you please tell me how I might obtain a copy of *The Wooden Churches of Eastern Europe: An Introductory Survey* by David Buxton?

I congratulate you on the spring 1985 issue! Extremely interesting and of the highest quality, lacking any material of a polemical nature — qualities absent in most every other Slavic-American publication that I'm familiar with.

Kevin Hannan, Librarian
Czech Club
Dallas, Texas

The question of where to purchase the books mentioned in our Recent Publications column has been asked repeatedly. For books published in the United States, we suggest that you consult Books in Print, *available at most local bookstores, which will provide information on how to obtain books currently available in this country. For books published in Europe, we are trying to find a dealer in the United States who could be helpful to our readers.*

ORESTES CHORNOCK (1883-1977)

While the two decades separating World War I and II may be considered the era of consolidation in Rusyn-American history, it must be admitted that this very same period witnessed several instances of divisiveness that often rent the fabric of the community from the highest organizational to the most intimate familial level. In one sense, such difficulties were simply a reflection of the broader problem of adaptation to a new society. Not only did the rural Carpatho-Rusyn immigrants have to adapt to working in an industrial environment, but the cultural and, in particular, religious traditions they brought with them had in some way to be accepted in the New World.

Because they were Eastern Rite Christians operating within a Protestant and Roman Catholic setting, the process of cultural and religious acceptance was for Carpatho-Rusyns particularly problematic. In retrospect, the 1930s were to witness the last major crisis within the Rusyn-American community, in which the Reverend Orestes Chornock was to play a leading role.

Born in 1883 in the Carpatho-Rusyn village of Ortut'ová (formerly in Šariš county of the Hungarian Kingdom), the young Orestes followed in the footsteps of his father. He completed the *gymnasium* (middle school) and Royal Theological Seminary in Prešov, after which he was in 1906 ordained a Greek Catholic priest. After only two years ministering in his Prešov Region homeland, Chornock and his wife, Yolanda née Molchany, emigrated to the United States. He was first assigned to the Greek Catholic parish in Chicago (Burnside), then Cleveland and Duquesne, Pennsylvania, before his transfer in 1911 to Bridgeport, Connecticut, where he was to remain for the next four decades.

While in America, Chornock became concerned with the frequent transfer of parishes to the Russian Orthodox Church, a movement led by former Greek Catholic priests like Alexis Toth and Alexander Dzubay (see the *Carpatho-Rusyn American,* Vol. VIII, Nos. 1 and 2, 1985) because of what they felt was an infringement on the part of American Roman Catholic prelates toward their own less influential church. The situation finally seemed to stabilize after 1924 with the appointment of the Reverend Basil Takach as bishop for Carpatho-Rusyn Greek Catholics. However, when Bishop Takach reluctantly decided to enforce the 1929 Vatican decree (*Cum Data Fuerit*) that both reaffirmed celibacy for clergy (marriage was permitted for them in the Eastern Rite Churches prior to coming to America) as well as criticized clerical participation in secular community organizations and outlawed lay trustee ownership of church property (practices begun in the New World), several Greek Catholic priests and lay leaders decided to oppose their bishop.

Among the most active opponents of Bishop Takach and the 1929 Vatican decree were Chornock and the Reverend Stephen Varzaly, at the time editor of the Greek Catholic Union's influential newspaper, the *Amerikansky Russky Viestnik*. Throughout the 1930s, these two priests and their supporters hoped to have the Vatican decree repealed, and when that approach ultimately failed, a group led by Chornock, Varzaly, and the Reverend Peter Molchany met in 1936-1937 to establish the groundwork for a new church organization that, in order to preserve the old traditions (married clergy, and clergy/lay election of bishops), would have to break with Rome.

However, this latest "return to the ancestral faith" did not mean alignment with one of the Russian Orthodox churches in America as had been done by earlier Carpatho-Rusyns. Rather, the new body was to preserve the old ways, and in contrast to the Byzantine Ruthenian Greek Catholic Church of Bishop Takach, to remain the "true" Carpatho-Russian Greek Catholic Church of the Eastern Rite.

Chornock was elected bishop at a church congress (composed of clerical and lay representatives), and in 1938 he received canonical jurisdiction from the Orthodox Ecumenical Patriarch in Constantinople. The early years of his bishopric were especially difficult, because his church was forced to engage in numerous court battles with other jurisdictions (Byzantine Ruthenian, Russian Orthodox Metropolia) over ownership of church property as well as face an internal controversy with his old supporter, Varzaly, who during the 1940s split off several parishes in order to place them under the allegiance of the Moscow Patriarchal Russian Orthodox Church.

Bishop Chornock remained steadfast, however, moving the seat of his diocese in 1950 from Bridgeport to Johnstown, Pennsylvania, where under his direction the American Carpatho-Russian Orthodox Greek Catholic Diocese (as it officially is known today) established a seminary and built a new cathedral church. In 1965, Chornock was raised to the rank of metropolitan, and by the time of his death a little over a decade later his jurisdiction included 65 churches and over 100,000 parishioners. Because nearly all the members are of Carpatho-Rusyn descent, Chornock's "Johnstown Diocese," as it came to be known popularly, could be considered the only Rusyn national church in America. Metropolitan Chornock should be remembered as someone who at great sacrifice and against unfavorable odds was willing and ultimately able to preserve in the New World the practices and traditions of the Carpatho-Rusyn religious heritage.

Philip Michaels

FOLK CUSTOMS OF CARPATHO-RUSYNS
THE WEDDING — PART III

Removal of the bridal wreath: The ceremony of the taking off of the bridal wreath and its substitution with a married woman's bonnet started when the *starosta* would call on the senior groomsman to remove the bride's wreath or *parta* (a decoration with ribbons for the bride's head). This was done with a mountain axe, a knife, or a fork, for the groomsman could not touch the wreath with his hands. While doing this, the senior groomsman asked the young woman a rhetorical question which, he repeated three times: *Čy tobi maju holovu stjaty abo vinec dolov znjaty?* ("Am I to cut off your head, or merely take off your wreath?") The customary answer of the bride to the first two queries was: "Cut off my head!" Only the third answer gave permission to take off the wreath. This act was also accompanied by the guests singing songs appropriate for the occasion. Then, with the wreath on his mountain axe (knife or fork), the groomsman danced a solo. When he finished, he "sold" the wreath to the young husband for a symbolic sum which they agreed upon after a lengthy bargaining session.

The *svaškȳ* (female guests on the bridegroom's side) then took the young bride to the closet or another place, seated her on a pail filled with water from the local stream — the pail being covered with a fur coat — and began the final stage of turning the bride into a wife. First they arranged her hair into a "bun," and upon this they put the married woman's bonnet. They also exchanged her single girl's dress for that of a married woman. Like all other wedding customs, this one too was accompanied by friendly joking and singing. With the bonnet on her head, the young wife distributed the wedding cake to the nearest relatives of her husband (his father, mother, grandparents, brothers, and sisters) and to the other wedding guests. She also distributed her handmade presents among the guests — mostly articles of clothing.

Rjadovȳj tanec (the "dance in a row"): The final step in the transformation of the bride into a married woman was "sealed" by a spirited dance of the young wife with all the male guests. In the midst of a circle formed around her, one by one the guests joined her in the dance. Since there were usually some fifty to one hundred dancing partners, the marathon was rather exhausting for the young woman. On the other hand, it brought her quite a considerable financial sum (which she did not have to share with her husband or parents-in-law). This was because each of the dancers had to pay her a certain amount of money. The nearest relatives usually gave the most, the more distant ones somewhat less. Meanwhile the husband watched the dance from a distance. When he noticed that his wife was dancing with someone for too long or that she was too exhausted, he asked for a dance himself (he had to pay her also). After several steps, he took her in his arms, broke the closed circle, and they both hid in the closet which he locked up. Some anthropologists interpret this dance as a remnant of an ancient ritual intercourse of the bride with all male relatives of the bridegroom which is recorded in old documents and which may still be practiced among some groups in remote areas of the world.

Washing the young wife in the stream: The "dance in a row" nurtured a growing excitement. When the excitement reached its peak, the *starosta* brought the newlyweds out of the closet and with a burning candle in his hand led them to the local stream. They were accompanied on their way by the music and by the singing of the wedding guests. The newlyweds washed first, followed by the other members of the wedding. Sometimes the wedding guests threw the *starosta,* the senior groomsman, and other wedding functionaries into the water. The bridesmaids also used to throw into the stream their single girls' head wreaths to find out from the speed with which the wreaths were carried away by the stream whether or not they would marry soon. On their way back to the house, the newlyweds leapt across a fire to "dry out." In the house, they sprinkled the oven, the table, and icons with stream water and doused the guests with it as well. Both the water and the fire had a symbolic magic function: to purify the newlyweds and the guests from sin and thus to assure them of a happy life.

Propoji prydanȳ (the feast staged by the relatives of the young wife): With the bride finally "turned into a married woman," the bridegroom's mother sent a junior groomsman or some of the relatives to break the news to the young woman's parents. The bride's parents summoned their family for a small dinner. In the course of the dinner the women of the family made a *darnyk* (a flagstaff on which each of the women fixed a piece of linen or a bandana). Then they formed a procession which brought the *darnyk* into the house of the bridegroom. There, the old ritual of "enmity" between the family of the bride and the family which took the bride away was repeated.

The bridegroom's party locked the house, opening it only after a long bargaining session between the *maršalko* (one of the chief organizers of the wedding on the bride's side) and the *starosta.* The *propijci* or *prydannykȳ* (the members of the wedding on the bride's side) were then seated at the vacated tables and reunited with the bride, who was now wearing the married woman's bonnet. The young woman first greeted her mother, who gave her the ritual bread called *balec* or *pryvykanec.* Then the bride kissed all her relatives and received their gifts. However, the "enmity" between the two families continued further. The *prydannykȳ* and the *svaškȳ* exchanged a series of songs mocking each other, but when the singing and feasting was over, the "enmity" did not prevent the guests of both parties from joining in a new round of dancing which lasted until late at night.

Popravynȳ or *svaščynȳ* (the gradual waning of the wedding festivities): On the third day of the wedding, usually a Tuesday, all the guests again gathered in the bridegroom's house. This time they treated themselves from their own resources. Each of the women brought a bottle of brandy and some food from which they prepared a lunch. When the guests ran out of food and drink too soon, the men of the bridegroom's party made a wooden horse with which they visited the households of the guests, requesting some food and drink "for the horse." During this final stage of the festivities, there was much merrymaking, music, and song, so that the revelry again lasted the whole day.

As we have tried to demonstrate, the traditional Carpatho-Rusyn wedding had a fixed pattern. It lasted three days and included many magic elements which could be traced to pagan times. Nevertheless, in the course of history, Christianity made its own decisive impact on the customs. This was seen not only in the church wedding, but also in the speeches of the *starosta* and the *maršalko,* which invariably commenced with stories from the Bible adapted for the common folk. The traditional Carpatho-Rusyn wedding pattern also reflected many elements of the ancient matriarchal

A wedding scene in the 1970s from Kamjonka, a Carpatho-Rusyn village in the Prešov Region near Stará L'ubovňa. Wearing her bridal wreath, the bride greets with a glass of brandy her groom and the *starosta*.

system, life in an extended patriarchal family, ancient law based on customs, medieval military marches, and other historical components. The most outstanding feature of each ceremonial act of the wedding festivities was the singing of songs that mirrored the varied historical circumstances in which they originated.

In spite of the general rigidity of the wedding pattern, it did not remain immune to the enormous changes of modern times. The two historical milestones in the gradual disappearance of Carpatho-Rusyn wedding customs were the two world wars. After the First and Second World Wars there was a veritable "explosion" of weddings which, considering the hardships following these conflicts, took place with a substantial lack of food, drink, clothing, and in some cases housing as well. This resulted in a marked simplification of the wedding pattern that persisted even after the economy recovered. Moreover, after World War II, the Carpatho-Rusyn community lost its isolated character so that, consequently, many elements of Ukrainian, Slovak, Czech, and other wedding patterns penetrated into the traditional Rusyn wedding. This development was no doubt accelerated by the influence of the modern mass media. Given all these tendencies, it is unfortunate that there is as yet no thorough scholarly treatment of the phenomenon of the Carpatho-Rusyn wedding tradition — not even a single book dealing with it.

Just how much things have changed in most Carpatho-Rusyn villages can be seen from the predominant present-day wedding pattern established in the 1960s and 1970s. The wedding festivities have been reduced to only one afternoon and evening. They usually take place in restaurants, or, in some bigger places, in local "houses of culture" — multipurpose institutions with a restaurant, a place for occasional theater and film performance, meetings of various organizations, and other functions. The traditional elements in such a modern wedding have all but disappeared. Contemporary pop music emitted from amplifiers has practically replaced the traditional choral singing of the beautiful old wedding songs. The old function of the two chief organizers of the wedding for the bride and for the bridegroom have also for the most part disappeared. A kind of substitute for the old humorous customs is the public reading at the wedding feast of jocular congratulatory telegrams.

All this would seem to demonstrate that the traditional Carpatho-Rusyn folk wedding is on the wane. However, in the past few years, we have observed a certain renaissance of wedding customs. Many folklore groups have included in their repertory a number of traditional wedding songs and rituals such as the ceremonious parting of the bride from her parents. It appears that Carpatho-Rusyn youth are becoming tired of listening to commercial pop music alone, and that they have started to look for lasting values in their own folk heritage.

A certain hint of this new trend can be found in the answers to my recent questonnaire concerning the relation of Carpatho-Rusyn youth in Eastern Slovakia to folklore. In 1983, I put questions to almost 500 Carpatho-Rusyn boys and girls 16-21 years of age who studied at secondary schools in the city of Prešov. They represented not only Carpatho-Rusyn youngsters living with their parents in the city, but also youth from almost all the Carpatho-Rusyn villages and small towns in the Prešov Region. It is certainly remarkable that in answering the question about the ideal notion of their own wedding, 93.1 percent of the respondents said that of all the options available, they would favor the "folk wedding." By this they meant quite unambiguously the traditional pattern with the broad spectrum of relatives and other guests, with the *starosta* and the *maršalko,* and with the old rituals and wedding songs. Only 12 of the respondents (11 of them city dwellers) favored a wedding in the narrow circle of nearest relatives. Not a single respondent favored a mere civil registration of the marriage without any kind of subsequent wedding ceremony. These answers seem to indicate that any prophecies about the imminent death of the traditional Carpatho-Rusyn wedding are premature.

Mykola Mušynka
Prešov, Czechoslovakia

EAST SLAVS IN AMERICA

The following remarks were given as part of an Eastern Slavic Heritage Festival, held at the Roberson Center for the Arts and Sciences in Binghamton, New York, May 19, 1984. The program was co-sponsored by the State University of New York at Binghamton, eight local Byzantine, Carpatho-Russian, Russian, and Ukrainian Catholic and Orthodox churches, the Broome County Historical Society, and the Ukrainian Congress Committee of America as part of a grant from the National Endowment of the Humanities and the New York State Council on the Arts. This article is of interest particularly because it views Carpatho-Rusyn Americans in a larger Eastern Slavic perspective. — Editor

Who are the East Slavs? The question is not as simple as it may seem. Moreover, there may be different answers — and legitimate ones at that — when describing the situation in Europe, on the one hand, and in the United States, on the other. Generally, contemporary scholarship divides the Slavic peoples into three basic groups: the West Slavs (Czechs, Slovaks, Poles, Lusatian Sorbs); the South Slavs (Slovenes, Croats, Serbs, Macedonians, Bulgarians); and the East Slavs. Today, in Europe, the East Slavs include three peoples or nationalities: Russians, Belorussians, and Ukrainians.

If we turn to the United States and ask the same question — who are the East Slavs? — we come up with a slightly different, or more expanded, answer. The authoritative *Harvard Encyclopedia of American Ethnic Groups,* first published in 1980, indicates as many as five, not three, groups that belong to eastern Slavdom. Besides Russians, Belorussians, and Ukrainians, the *Harvard Encyclopedia* also includes Carpatho-Rusyns and Cossacks, each of which has its own entry that reveals the distinct and viable cultural, social, and religious life of the group in the United States.

Beginning with the five East Slavic ethnic groups in America, we might look first at their respective size. Altogether, the five groups — including the first generation immigrants and their second, third, fourth, and in some instances fifth generation descendants — represent an estimated 2,000,000 people. Almost three quarters of that number consist of Carpatho-Rusyns and Ukrainians at about 700,000 each. Of those, all of the Carpatho-Rusyns and about 80 percent of the Ukrainians derive directly or via their parents and grandparents from the same area; that is, the regions of Galicia, Subcarpathia, and Bukovina, that until 1918 had belonged to the Austro-Hungarian Empire. Added to these are at least 50 percent of people who in the United States describe themselves as Russians, even though their origins, too, are in the former Austro-Hungarian Empire. This means that of the approximately 2,000,000 East Slavs in the United States, almost 1,500,000, or 75 percent of them, come from the same three Austro-Hungarian provinces of Galicia, Subcarpathia, and Bukovina.

Yet, while the first-generation ancestors of these million and one-half Americans may have come from the same basic geographic area, in the United States they identify themselves not as a single ethnic group, but, at the very least, as three different groups — Carpatho-Rusyns, Russians, and Ukrainians — whose members more often than not live their own social, religious, and cultural existences in this country, generally with little or even no contact among themselves. In any case, it is these three groups from the former Austro-Hungarian Empire — Carpatho-Rusyns, Russians, and Ukrainians — that I have in mind when referring to East Slavs in America.

Before turning to each of these groups, I might say in all honesty that I had some trepidation in accepting this invitation to speak on such a subject. To be sure, I have lectured or published on each of these groups before, but I have never had to speak about all of them together and in front of an audience that is drawn from each group. Therefore, this lecture is for me a unique challenge that I hope to fulfill by providing some thoughts that may be meaningful for each of you. I should also say that neither time nor your patience will permit anything but the most general comments. Greater detail is not really necessary, however, because there is fortunately today a rather sufficient amount of literature in English that provides at least a solid introduction to the various problems at hand.

Turning, in alphabetical order, to each of the groups, let us begin with the Carpatho-Rusyns. It has become somewhat of a cliché for those who know anything about this group to state that the most pressing problem regarding Carpatho-Rusyns in America is that they have no real identity; that they don't know who they are; and that, at best, they have only vague notions as to where their forefathers came from. There are, of course, others, mostly religious-minded apologists from the Byzantine Ruthenian Catholic Church, who argue that the whole idea of a specific ethnic identity is unimportant. Rather, it is the status of one's Christian soul, and not one's ethnic background that is of primary existential concern. Such apologists, without realizing it, are implying that Carpatho-Rusyns actually skipped the whole historic stage of nationalism. Such an attitude can even be intellectually rationalized. After all, nationalism — and its corollary, ethnic or national self-identity — is really only a phenomenon that began sometime in the nineteenth century, and there is no guarantee that this stage in history will last forever. Therefore, Carpatho-Rusyns may have wisely remained Christian universalists from the era before nationalism ever came on to the historic scene. If that is indeed the case, then it makes no difference at all whether the grandparents of a Rusyn American came from, let us say, Zemplin or Šariš county and spoke Rusyn, not Slovak, or that they should be identified as Carpatho-Rusyns or Carpatho-Russians, instead of Russians or Ukrainians. To the universalist religious mind, these matters pale in comparison with the problem of saving souls.

While it is true that such characterizations — lack of ethnic identity and positive universalist Christian concerns — may have been an accurate description of Rusyn-American life at certain periods, especially during the 1950s and 1960s, this was certainly not the case during the early years of this century nor has it been since the roots fever of the mid-1970s, which has prompted a renewal of concern with tradition, whether of a purely religious or secular mode. This has resulted in a growing interest in the historical, linguistic, and ethnographic context of the specific areas in Europe from which the ancestors of Rusyn Americans derived, namely the Carpathian Mountain regions of Subcarpathian Rus', the Prešov Region of northeastern Slovakia, and the Lemko Region of southern Galicia. Furthermore, more and more people, especially among the young third, fourth, and even

fifth generations removed from the immigrant experience, realize that an analysis of things Carpatho-Rusyn does not depend on the assumption that the old world heritage has to be considered part of another culture, whether Slovak, or Ukrainian, or Russian. Carpatho-Rusyn culture and Carpatho-Rusyn ethnicity are in themselves a sufficient mode of self-identity — an identity, moreover, that takes on positive, not negative, characteristics. In other words, one is a Carpatho-Rusyn not because one is not something else, but because one's heritage derives from a specific territory, language, and culture in Europe that can be identified and be a source of pride and satisfaction.

When we turn to Russians, or more precisely Americans who themselves or whose ancestors came from the pre-World War I Austro-Hungarian provinces of Galicia, Bukovina, and, to some extent, Subcarpathian Rus', we find both positive and negative approaches to the question of ethnic identity. The positive approach means association with Russian culture, language, and, more often than not, the Orthodox faith. These are, of course, identifiable quantities, because Russia as a country and its cultural representatives like Tolstoy, Dostoevsky, or Tchaikovsky, are known to most Americans of whatever background. On the other hand, the negative approach means that fellow countrymen who come from the same geographic region in old Austria-Hungary and who for that matter speak originally the same language or dialects, are not accepted if they do not wish to identify themselves as Russians. Sometimes, the Russians we are discussing go so far as to deny the existence of Carpatho-Rusyns and Ukrainians as legitimate ethnic groups, considering them instead as artificial constructs that ostensibly did not exist in the past and therefore should not exist now.

The vast majority of Russian Americans who hold such views are Orthodox, mostly in the old Metropolia, today's Orthodox Church in America, or in some instances, in the Patriarchal Exarchate or even in the Carpatho-Russian Johnstown Diocese. A perception of Eastern Slavic unity, described as Rus' or Russian Orthodox culture, is the intellectual and emotional basis of the group of Russians we are describing here. Moreover, the force of such an identity, backed by association with the achievements of Russian civilization — whether pre-Soviet or Soviet — has had remarkable staying power in the United States, not only among the earliest immigrants but among some of their second, third, and fourth generation descendants. Yet one wonders how long such an identity can last when faced with the reality of both Carpatho-Rusyns and Ukrainians, who, by their very existence, challenge the views that all East Slavs are supposedly Russian or that they should realize that they are Russians.

When we turn to the last of our East Slavic groups in America, the Ukrainians, it is easy to notice a rather marked difference from the other two. That difference can be summed up by the word dynamism. In fact, when I spent three years working on the *Harvard Encyclopedia of American Ethnic Groups,* in which 106 groups are represented, I and my colleagues (all non-Slavs) were struck by how Ukrainians stood out in the United States with regard to their proven ability to organize all kinds of organizations and social structures and to create literally a society within a society that in some instances has been able to take care of its members' needs from cradle to grave. This same, at times aggressive, dynamism can also have negative implications, however, especially with regard to interaction with fellow Americans. The closest of those fellow Americans are, of course, the other East Slavs we have been discussing — the Carpatho-Rusyns and Russians.

As among the Russians, the Ukrainian approach to the question of ethnic identity has both its positive and negative sides. For Ukrainian Americans, of whom 80 percent come from old Austro-Hungarian and later Polish Galicia, their home territories, including Bukovina and Subcarpathia, are today part of the Ukrainian SSR. Moreover, Ukrainians consider these territories historically to have always been Ukrainian, even though they may have been occupied by foreign powers in the past. Therefore, Ukrainian Americans argue that all East Slavs from those territories must be Ukrainian. In the American context, this means that there are no Carpatho-Rusyns or Russians from Galicia or Austria-Hungary, rather Carpatho-Ukrainians and Galician Ukrainians, or simply Ukrainians.

The Ukrainian community has been particularly successful in propagating this point of view and instilling it especially among its own younger generations. This has been made possible through its many fraternal organizations, its Saturday school network, and its distinct Ukrainian Catholic and Ukrainian Orthodox churches. These entities have also contributed to the preservation of the Ukrainian language, Ukrainians having one of the highest percentages of language retention among all groups in the United States. This again is in stark contrast to our other East Slavs, Carpatho-Rusyns and Russians, among whom native language retention is today virtually non-existent, English being the only means of communication. Finally, the Ukrainians have been particularly successful in maintaining and passing on to their youth a series of positive images — some would say myths — about Ukrainian culture and identity. All this does not mean that the Ukrainian American lacks problems — the stress on language retention contributes, for instance, to a certain insularity, especially in the churches which are seen by some, even within the group, to be more national than religious institutions; while the high-profile dynamism that contributes to group maintenance also often leads to friction with other groups, in particular Carpatho-Rusyns and Russians.

In fact, it is the natural phenomenon of interaction that has led in the past not to understanding between East Slavs in America but rather to their further alienation and separatism. The historic record in the United States will more than likely support me when I say that today's multicultural exercise here in Binghamton is the rare exception rather than the rule. Yet if the East Slavs in America derive from cultures located in the same European territory, and if they live and work in basically the same areas in the United States, and if their younger generations meet in American schools and sometimes even intermarry, then why is there generally such alienation among them and how can it be overcome?

Well, perhaps it can never be overcome and one should accept as permanent these already long-term divisions that have lasted in the United States for close to a century. But if there is any value to be gained from interaction at a personal or organizational level, then there are perhaps a few guidelines that might be suggested.

There is, of course, one basic principle that must be adopted and hopefully followed by all; that is, to live and let live. After all, members of each East Slavic group often like

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to boast that they live in America, a free country. Why not, then, live up to that external reality when interacting with each other?

Much of this need for mutual respect is closely tied in with the identity questions I have been talking about. Members of each group have an important role to play in that regard. Ukrainian Americans should cease preaching to Carpatho-Rusyn Americans that they are lost sheep who supposedly don't know that they are really Ukrainians. Analogously, Carpatho-Rusyns and for that matter Russians from Galicia should stop claiming that a Ukraine never existed in the past and therefore that Ukrainians today are somehow a dubious nationality created in the twentieth century by foreign powers that were intent on destroying Mother Russia.

On the other hand, Ukrainians should realize that arguments based on present-day realities in Europe may have little bearing on the existence of ethnic groups in America. In another context, can anyone imagine German Americans denying the existence of the Amish, or French Americans denying the existence of the Acadians, or for that matter Israelis denying the validity of Yiddish-American culture simply because such groups no longer exist or had never existed in the European homeland? In other words, the existence of the Ukrainian SSR and the present-day Ukrainian self-identity of inhabitants in the original homeland of the East Slavs that we are discussing does not invalidate intellectually or sociologically the continued existence of Carpatho-Rusyns and Russians in the United States.

Efforts at mutual respect and cooperation might contribute to a greater understanding of one's own place in the world without necessarily threatening one's identity. Who knows, maybe the Binghamton initiative will be repeated again here and in other cities where the three groups reside. And maybe Russians and Ukrainians will find something of value in each other's culture as well as in Carpatho-Rusyn culture and vice-versa. We all know the problems that have existed in the past and we are all guilty of having harped on those problems more than is necessary. Why not put the problems aside for a while and see if it is possible to communicate and to learn from each other? The challenge is there, and hopefully representatives from each group, especially from among the younger generations, will be able to take advantage of whatever future opportunities may arise.

Paul R. Magosci
Toronto, Ontario

A THANK YOU TO CONTRIBUTORS

During 1985, the *Carpatho-Rusyn American* received $744.00 in unsolicited donations. Many of these were included with subscription renewals. Of the 65 individual donors, some of the largest amounts were received from Polly Chuberka (Monessen, Pennsylvania) — $25.00, Thomas A. Flanagan (Scarsdale, New York) — $25.00; Joseph Kovach (Crown Point, Indiana) — $25.00; Paul Metro (Clark, New Jersey) — $25.00; Josephus J. Beskid (Pacifica, California) — $20.00; Maria Kasianchuk (Troy, New York) — $20.00; William J. Kolsun (Bristol, Connecticut) — $20.00; and Eugene A. Petrick (Oakland, California) — $20.00.

All contributions, whether small or large, help us to continue publishing the *Carpatho-Rusyn American,* and they are tax-deductible. Our warmest thanks to all of you for your generous support.

FROM OUR CENTER

The year 1985 proved to be a banner year in the history of the Carpatho-Rusyn Research Center (C-RRC). We far surpassed our previous records set in 1984 for the number of items sold and orders filled, and in these two categories we increased respectively by two and one half and six times the amounts set in our very first year of existence — 1978. At the same time, the number of subscribers to the *Carpatho-Rusyn American* quarterly also gradually continued to increase. During our first eight years, the C-RRC has filled a total of 6,360 orders, which represents the distribution of 12,876 publications. A sample of this activity is provided by the following statistical comparison:

	First year 1978	Previous best year — 1984	1985
Items sold	1,092	1,961	2,668
Orders Filled	456	1,076	1,641
C-RA subscribers	455	751	768

The statistical growth from year to year, especially between 1984 and 1985, reveals both an increasing and continuing interest on the part of Americans of Carpatho-Rusyn descent in the heritage of their forefathers. We are particularly encouraged by the number of people we have been able to reach. In 1978, our original mailing list was approximately 800. Today it has reached 4,763. Even more remarkable is the geographic scope of our list. This means that our publications are received by individuals and institutions in every state of the United States as well as in most European countries — including Czechoslovakia, the Soviet Union, Poland, Hungary, Yugoslavia — and in less expected places like Israel, Taiwan, and Japan.

The third edition of our Carpathian passport-catalog was published in 1985. It, too, has grown to 24 pages and includes 25 titles on all aspects of Carpatho-Rusyn studies both in the homeland and North America. By far, the best seller is *Our People,* the first general introductory history of the Carpatho-Rusyn community in America, which in its one year of existence has already sold over 2,600 copies.

Best-selling titles 1978-1985

Title	No. of years	Total sales
Our People	1	2,660
Wooden Churches in the Carpathians	4	1,352
Bisidujme po-rus'kȳ	8	1,081
Hovorim po-rus'kȳ	7	867
Shaping of a National Identity	8	761

The basic task of the C-RRC is to spread knowledge about Carpatho-Rusyns, and we have also done this in ways other than the distribution of publications described by the above statistics. Because of the growing success of our distribution service, our non-profit center has been able to promote new scholarship and cultural contacts. We have published five books ourselves (two of which have already been reprinted). We have distributed last year (gratis to all our customers) a six-page brochure on what to see when

travelling to the homeland. We have funded two choreographers from Pennsylvania to study dance in the Carpatho-Rusyn homeland. We have answered hundreds of inquiries from libraries, scholars, students, and others interested in Carpatho-Rusyns.

In 1986, the C-RRC will co-sponsor with the University of Pennsylvania in Philadelphia a scholarly conference in Carpatho-Rusyn studies. Most significant is a new long-term project already underway and titled *Classics in Carpatho-Rusyn Scholarship.* This will include a series of translations into English (commissioned by the C-RRC) of the major works that have appeared on some aspect of Carpatho-Rusyn studies. The first to appear in this series in early 1987 will be a beautifully-illustrated monograph (from Ukrainian) by Pavlo Markovyč on Rusyn Easter eggs from the Prešov Region. Other works planned include a general description of Rusyn history, religion, and culture (from Hungarian) by Alexander Bonkáló and a history of Rusyns in the late medieval period (from Russian) by Alexei L. Petrov.

The Carpatho-Rusyn Research Center looks forward to another successful year during which it can promote new and existing scholarship and, most importantly, share it not only with Americans of Carpatho-Rusyn background, but with all others worldwide who have become increasingly aware and appreciative of the rich heritage of our people.

RECENT PUBLICATIONS 1982

With this issue we begin a new year in our survey of recent publications compiled by Philip Michaels. These are from 1982 and will be listed alphabetically. Many are from Eastern Europe and are difficult to obtain. Most, however, can be found in research libraries of major universities (California at Berkeley, Harvard, Illinois at Champaign-Urbana, Indiana, Toronto, Yale) or in institutions like the Library of Congress, New York Public Library, and Cleveland Public Library. Although these places allow limited access, do note that many local libraries can obtain these works upon request through Interlibrary Loan. Titles which can be purchased will be designated as such. — Editor

Annaly Lemkivščyny/Annals of Lemkivshchyna (Annals of the Lemkian Land), Vol. III (New York, 1982), 256 p.

This most recent volume of the irregular periodical *Annaly* is, like the first two, edited by Ivan Hvozda and arranged in the same format, including studies, memoirs, documents, bibliographic information, and letters. All but one of the articles is in Ukrainian, and all focus on Lemkos who, before their mass deportation in 1947, lived just north of the Carpathian mountain crests in what is today southeastern Poland.

As in previous volumes, most of the material deals with the years since World War II, and as many as 12 of the 15 articles are reprinted from previously published works. Of particular interest are Ukrainian and Polish documents on the deportation of Lemkos (pp. 121-165) and a brief survey of Lemko scholars and belletrists from the past by Vasyl' Chomyk (pp. 92-98).

Bajcura, Ivan. *Cesta k internacionálnej jednote* (The Road to International Unity). Bratislava: Pravda, 1982, 264 p.

Ivan Bajcura is best known for his informative discussion of Carpatho-Rusyns in the Prešov Region since 1945 which appeared in *The Ukrainian Question in Czechoslovakia* (1967). Like his earlier Slovak-language book, this one emphasizes the supposedly positive results of the Marxist-Leninist solution to the nationality problem, although it does not avoid describing the many difficulties and shortcomings of that policy in the past.

Bajcura's newest work is a comparative study based on the experience of each of Czechoslovakia's nationalities. The Carpatho-Rusyns (or Ukrainians as they are designated) are treated at numerous places throughout the book as well as in three sections devoted specifically to them (pp. 94-97, 129-136, 159-163). The author is critical of the forced implementation of the Ukrainian national orientation in the early 1950s and the manner (although not the ultimate goal) of liquidating the Greek Catholic Church, a policy described as stumbling "from one blunder to another" (p. 163). Among the many interesting observations drawn from the many recent statistical tables that appear in the book is the fact that from among all the national groups in the country — including Czechs — Carpatho-Rusyns (Ukrainians) have the highest percentage of students in high school and university.

Bendzara, B.P., compiler. *Zabuta zemlja: zbirnyk tvoriv zarubižnych pys'mennykiv* (The Forgotten Land: A Collection of Works by Foreign Authors). Užhorod: Karpaty, 1982, 384 p.

Subcarpathian Rus' (Transcarpathian oblast) became the object of attention and source of inspiration for many writers and artists after it became part of the Czechoslovak republic in 1919. The extreme poverty that dominated the area, which seemed to worsen during the economic depression of the 1930s, especially caught the attention of belletrists and journalists not only in Czechoslovakia, but in many other European countries as well.

This anthology contains a representative sample of journalistic essays and a few prose works by authors especially of left-wing or socialist political persuasion. All the material was written and/or published for the first time during the 1920s and 1930s and is presented here in Ukrainian translation. Among the authors represented in this collection are the Czechs Ivan Olbracht, Julius Fučík, Stanislav Neumann, Vašek Kaňa, Karel Nový, Jaroslav Zatloukal; the Slovaks Laco Novomeský, Peter Jilemnický, Fraňo Král; the Hungarians Gyula Krudy, Zoltán Fabry, István Vasvári, Dezsó György, Béla Illés; the Germans Ludwig Renn, Anna Seghers; the Austrian Bruno Frei; and the well-known American author Erskine Caldwell, who visited Subcarpathian Rus' in 1934 and again in 1938 (together with the outstanding photographer Margaret Bourke-White).

The compiler has provided an afterword describing the interest of foreign writers in Subcarpathian Rus' as well as substantive notes on each of the authors whose works appear in the collection. Several photographs of the authors during their visits to the region are also included.

Bilak, S. M. "Istorija Zakarpatskoj Ukrainy dosovetskogo perioda v krivom zerkale fal'sifikatorov" (The History of

continued on next page

Transcarpathian Ukraine During the Pre-Soviet Period in the Distorted Reflection of Falsifiers), in I. S. Chmel', ed. *Pravda istorii protiv fal'sifikatorov.* Kiev: Naukova dumka, 1982, pp. 129-144.

This short study, which appears in a Russian-language collection of articles that describe the manner in which Ukrainian history is presented in the West, attempts to point out the ideological fallacies of non-Soviet writers who have written about Subcarpathian Rus' (Transcarpathian oblast). Particular attention is given to the works of the post-World War II Subcarpathian immigrants living in the United States: Peter G. Stercho, Vasyl Markuš, and Augustine Štefan (who is confused with his magyarone contemporary Agoston Stefan). Besides the attacks on these and other American authors, Bilak also criticizes virtually all Czech and Hungarian writings about Subcarpathian Rus' that appeared before 1945.

Duklja, Vol. XXX, Nos. 1-6 (Prešov, 1982), 80 p. each issue.

Besides new works of prose and poetry by Ukrainian-language belletrists in Czechoslovakia, this volume of *Duklja* contains only a few articles of historical and general interest on Carpatho-Rusyns. Among these are: a brief discussion by Josyf Šelepec' on the influence of two Slovak writers on the nineteenth-century Carpatho-Rusyn national leader Aleksander Pavlovyč (No. 4); a history by Ivan Pryslups'kyj of the interwar founding of the Communist party in the Humenné district (No. 5); a survey by Fedir Kovač of the role of *Duklja* on the development of Ukrainian literature in Czechoslovakia during the past three decades (No. 6); and a discussion by Mychajlo Čornyj of the supposed resolution of the "nationality question" among the Ukrainians (Carpatho-Rusyns) in Czechoslovakia (No. 4). There are also brief commemorative biographies of the contemporary Carpatho-Rusyn linguist Mykola Štec' (No. 2); the writers Ivan Čendej (No. 3) and Vasyl' Basarab (No. 5); the painters Ernest Kontratovyč (No. 5) and Havrylo Hljuk (No. 5); and the historians Pavlo Uram (No. 3) and Jurko Bryskar (No. 6).

Dushnyk, Walter. "Ukrainians and Ruthenians," in Joseph S. Roucek and Bernard Eisenberg, eds. *America's Ethnic Politics.* Westport, Conn. and London, England: Greenwood Press, 1982, pp. 367-385.

A section of this article (pp. 376-382) deals with the Carpatho-Rusyns and their activity in politics in the United States. Even though too much attention is given to developments in the homeland and on the Ukrainian orientation there and among Carpatho-Rusyns in the United States, the author does nonetheless provide an accurate, if brief, survey of the community's political and cultural life.

Dzendzelivs'kyj, J. O., ed. *Doslidžennja leksyky i frazeolohiji hovoriv ukrajins'kych Karpat* (Research in the Lexicology and Phraseology of the Dialects of the Ukrainian Carpathians). Užhorod: Užhorods'kyj deržavnyj universytet, 1982, 156 p.

Despite the title of this volume, only three of the nine studies deal specifically with dialects in the Carpathian region, which includes southern Galicia and northern Bukovina as well as Transcarpathia. M. Sjus'ko traces Hungarian and Romanian influences on Rusyn words for animals (pp. 97-109); T. M. Rozumyk analyzes adverbs in the dialectal speech (pp. 127-135); and V. I. Doboš provides an extensive study of pronouns, reflexives, and helping verbs (pp. 136-155).

Dzendzelivs'kyj, J. O. "Tradyciji M. Smotryc'koho v rukopysnij hramatyci cerkovnoslov"jans'koji movy A. Kocaka druhoji polovyny XVIII st." (The Traditions of M. Smotryc'kyj in A. Kocak's Manuscript Grammar of Church Slavonic from the Second Half of the 18th Century), in I. P. Chepiha et al., eds. *Schidno-slov''jans'ki hramatyky XVI-XVII st.* Kiev: Naukova dumka, 1982, pp. 100-105.

This brief article points out some of the grammatical similarities between M. Smotryc'kyj's famous Church Slavonic grammar, first published in the early seventeenth century, and the unpublished eighteenth-century grammar of Carpatho-Rusyn (with many Church Slavonic borrowings) by Arsenij Kocak, which was used for several decades in the school at the monastery of Krásny Brod.

Fodor, S. S.; Terlec'kyj, V. K.; and Hladun, Ja. D. *Ekzoty Karpat* (Exotics in the Carpathians). Užhorod: Karpaty, 1982, 120 p.

This attractively-illustrated volume surveys the hundreds of species of trees and flowers that have been brought from all over the world since the late nineteenth century and which still grow in the Transcarpathian oblast. A detailed text describing the various trees and flowers is followed by a complete list of each species (including names in Ukrainian, Russian, and Latin) with its place of origin and year of introduction into Transcarpathia. There are also 48 pages of relatively good color photographs.

Grendža-Dons'kyj, Vasyl'. *Tvory Vasylja Grendži-Dons'koho,* Vol. II: *Poemy* (The Works of Vasyl' Grendza-Dons'kyj, Vol. II: Poems). Washington, D.C.: Karpats'kyj sojuz, 1982, v and 278 p.

This second volume of Grendža-Dons'kyj's works, compiled by the author's daughter Zirka Danylak and edited by Vasyl' Lev, comprises a few short poems, but mostly the author's epic poems about the supposed glorious historical past of the Carpatho-Rusyns. These include "Červona skala" (The Red Cliff), "Sava Tur," "Za volju Sribnoji zemli" (For the Freedom of the Silver Land), and "Čorni chmary" (Dark Clouds). Although some of these works were written originally during the interwar period, all are presented in their revised versions prepared by the author after World War II.

Hrančak, Ivan M. et al. *Kul'tury našoji nadbannja* (The Culture of Our Inheritance). Užhorod: Karpaty, 1982, 168 p.

This collection of 12 articles is intended to reveal the changes that have taken place in Subcarpathian Rus' (the Transcarpathian oblast) since the outset of Soviet rule in 1945. Emphasis is placed on cultural activity, particularly in scholarship, literature, art, theater, education, and popular culture. There are also 32 pages of color photographs.

Hyrjak, Mychajlo. *Dzvony ne vtychajut'* (The Bells Are Not Silent), Ukrajins'ki narodni kazky Schidnoji Slovaččyny, Vol. I. Bratislava and Prešov: Slovac'ke pedahohične vydavnyctvo, viddil ukrajins'koji literatury, 1982, 276 p.

After having published seven volumes of folk tales from the Prešov Region of Czechoslovakia, each in its original Carpatho-Rusyn dialect, the ethnographer Mychajlo Hyrjak has begun a three-volume publication which will contain many of these same folk tales but reworked by the author

and translated into literary Ukrainian. This first volume contains 33 tales and its large format contains some handsome illustrations as well.

Hyrjak, Mychajlo, comp. *Pisni Jurka Kolynčaka* (The Songs of Jurko Kolynčak). Naukovo-populjarna biblioteka CK KSUT, No. 15. Prešov, 1982, 204 p.

Before the planned inundation of several Carpatho-Rusyn villages in the Starina valley of the Prešov Region takes place in the late 1980s, researchers have collected much ethnographic data from the local inhabitants. This anthology of 134 songs transcribed from Jurko Kolynčak, a former resident of Starina, is one result of such research. The vast majority of the songs — many with music — come either from the wedding cycle (37) or are lyrical in content (74) and concerned with love, family relations, going off to war, and the experience as immigrants in the United States. The volume concludes with an essay on Kolynčak and his songs by the compiler (pp. 152-191); résumés in Russian, Slovak, and English; a list of Carpatho-Rusyn dialectal words with explanations in Ukrainian; and several photographs of Kolynčak.

RUSYN FORUM

St. Paul, Minn. On May 3-5, 1985, for the second consecutive year, the Rusin Association of Minnesota represented Carpatho-Rusyns in Minnesota's Festival of Nations held at the St. Paul Civic Center. The association sponsored a booth, titled "Harmony," which featured taped Carpatho-Rusyn music. Visitors to the booth could listen on earphones to traditional Carpathian church plain chant, or to Rusyn folk songs, performed by the *Kruzhok* ensemble of Parma, Ohio, as well as by association member Bill Lechko, well known throughout Minnesota for his accordion talent.

Pittsburgh, Pa. On June 29, 1985, a number of people gathered at St. Pius X Byzantine Catholic Church in Pittsburgh's South Hills to commemorate the 40th anniversary of the dissolution of the Greek Catholic Church in Subcarpathian Rus'. A memorial service was held for this region's Carpatho-Rusyn bishops, with members of the *Rusynȳ* dance ensemble of St. Nicholas Byzantine Catholic Church in McKeesport, Pennsylvania, participating in the service dressed in Carpatho-Rusyn folk costumes.

Barberton, Ohio. The choir of St. Nicholas Byzantine Catholic Church sponsored a parish picnic on July 14, 1985. One of the highlights of the event was the performance of Carpatho-Rusyn folk dances by the *Carpathians* folk ensemble of the church.

Smithtown, NY. The Byzantine Bazaar, a biannual pan-Slavic festival sponsored by the Byzantine Catholic Church of the Resurrection was held August 29 to September 2, 1985, on the church grounds. Initiated 14 years ago, the festival celebrates the cultures of the Carpatho-Rusyns, Slovaks, Poles, Russians, and Ukrainians and is attended by tens of thousands of people from throughout the metropolitan New York area as well as from Pennsylvania, Delaware and New Jersey. This year's festival featured the foods, crafts, and folk dancing of these five Slavic groups.

Uniontown, Pa. From August 30 to September 2, 1985, thousands of people from throughout the United States converged on the grounds of Mount St. Macrina for the 51st Annual Pilgrimage of the Byzantine Catholic Metropolitan Province in the United States. This year, the pilgrimage commemorated the 1100th anniversary of the death of St. Methodius, one of the two Byzantine missionaries who converted the Slavs in Central Europe to Christianity. This annual pilgrimage has played a significant role in the religious and cultural life of Carpatho-Rusyn Byzantine Catholics in America.

Livonia, Mich. Sacred Heart Byzantine Catholic Church's Fall Festival, held September 7 and 8, 1985, was the scene of a traditional Carpatho-Rusyn wedding play *(predstavlenja)* performed by the *Beskidȳ* folk ensemble. In addition, traditional Carpatho-Rusyn folk dances were performed by the *Krajane* folk ensemble.

UPCOMING EVENT

Minneapolis, Minn. The Rusin Association of Minnesota will be sponsoring a symposium titled "Rusins, Who Are They?: Perspectives on Rusin Ethnicity," to be held on Saturday, May 3, 1986. Beginning at 8:00 a.m., the all-day symposium will examine Rusyn ethnicity from Ukrainian, Slovak and Russian perspectives, as well as from the Carpatho-Rusyn perspective. Among those presenting these various views will be Dr. Paul R. Magosci of the University of Toronto; Dr. M. Mark Stolarik, Director of the Balch Institute of Ethnic Studies; and Dr. Myron Kuropas, Vice President of the Ukrainian National Association. The symposium will be held in Room 2-690 of the Malcolm Moss Tower at the University of Minnesota's Main Campus. Those interested in more information can contact Mr. Lawrence Goga, President, Rusin Association, P.O. Box 29002, Brooklyn Center, Minnesota, 55429.

OUR FRONT COVER

Hutsuls of Subcarpathian Rus' in 1939 waiting with baskets of food to be blessed for Easter.

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THE CARPATHO-RUSYN AMERICAN

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All communications concerning content should be directed to:

Patricia A. Onufrak, Editor
Carpatho-Rusyn American
1718 Linwood Place
McLean, Virginia 22101

Editor: Patricia A. Onufrak
Associate Editor: Andrew G. Kovaly
Assistant Editor: John J. Righetti
Consulting Editor: Patricia A. Krafcik
Business Manager: Steve Mallick

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CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

Vol. IX, No. 2 Summer, 1986

FROM THE EDITOR

Recently, a special anniversary seminar was held in Philadelphia. On April 19, 1986, the Carpatho-Rusyn Research Center and the Center for Soviet and East European Studies at the University of Pennsylvania co-sponsored a day-long seminar titled *Carpatho-Rusyn Studies: New Research and New Sources, A Decade of Work, 1975-1985.*

Commemorating the tenth anniversary of the Carpatho-Rusyn cultural and educational revival in the United States, scholars gathered to present papers which dealt with specific aspects of the ethnographic, religious, cultural, and political history of Carpatho-Rusyns both in the European homeland and in the United States.

These scholars were a unique group: most of them were new to Carpatho-Rusyn studies, many having entered the field during the past decade; they were geographically mixed and female scholars were well represented; they were of various ethnic backgrounds and all were relatively young.

Among those who spoke were Dr. Julianna Dranichak (State University of New York at Binghamton) on *"Pozdravlenie Rusinov na god 1852*, Dukhnovich and the Priashev Literary Society"; Andrew Drozd (University of Texas) on "The Incorporation of Subcarpathian Ruthenia into the Soviet Union"; Professor Robert A. Karlowich (Pratt Institute, Brooklyn) on "Indexing the *Amerikansky Russky Viestnik,* 1914-1927"; Edward Kasinec (New York Public Library) on "Reviewing Carpatho-Ruthenian Library and Archival Collections in America: A Decade of Growth and Reformation"; Professor Patricia A. Krafcik (Dickinson College) on "The Carpathian Heroic Brigand Tradition"; Reverend Dr. David Petras (Parma, Ohio) on "Liturgical Developments of the Ruthenian Rite"; Dr. Joan L. Roccasalvo, C.S.J. (University of Scranton) on "New Research on the History of Carpatho-Ruthenian Music and Musicology in Europe and America"; Professor Thomas F. Sable, S.J. (University of Scranton) on "The History of the Early Greek Catholic Parishes: The Role of the Fraternal Societies in the Creation of Local Parishes"; and Reverend Dr. Robert Slesinski (Yonkers, New York) presenting a "Summary of Morning Proceedings, Comments and Discussion."

The final session was a roundtable discussion on the future of Carpatho-Rusyn studies in North America. Opening statements in this session were made by Professors Thomas E. Bird (Queens College), Richard Renoff (Nassau Community College, Garden City, New York), and Paul R. Magocsi (University of Toronto).

The seminar attracted many individuals from numerous states, including Maryland, Virginia, Vermont, Massachusetts, Minnesota, Pennsylvania, New York, and New Jersey, as well as a visitor from Ireland. Although not all the attendees were of Rusyn background, they nonetheless all shared a keen interest in Carpatho-Rusyn studies which brought them to Philadelphia that weekend.

An informal survey revealed that most present were not academics, but a surprising number were involved in personal research — immigration history, sociology, and genealogy, to name just a few of the topics. Several individuals mentioned the need for a national Rusyn organization and for more conferences and seminars so that Rusyn Americans and other interested individuals can continue to learn about Carpatho-Rusyns in the United States and the homeland as well as have the opportunity to share their rich heritage with one another.

The general consensus among scholars and seminar attendees alike was that the seminar was a valuable and rewarding academic exchange. As we departed that evening, many individuals voiced their feelings that ten years was too long an interval between gatherings such as this one. Many said that they were eagerly awaiting the next Carpatho-Rusyn seminar which they hoped would be held in the not-too-distant future.

The Carpatho-Rusyn Research Center and the Center for Soviet and East European Studies at the University of Pennsylvania wish to express their gratitude to the scholars who participated in the seminar, whether by presenting papers or by offering remarks and commentary. Thank you for giving your time and energy in helping us make this gathering a success. We commend you on your dedication in pursuing your research in the field of Carpatho-Rusyn studies. We look forward to your scholarly contributions in the future and wish you well in all your academic endeavors.

We also hope that our readers who attended the seminar found the event to be a pleasant and worthwhile learning experience.

Last, but certainly not least, we would like to offer our deepest appreciation to Edward Kasinec and Joan L. Roccasalvo who gave so freely of their time, energy, and expertise in organizing this seminar. Without their invaluable assistance, there would not have been a seminar of such high academic caliber.

READER'S REQUEST

Dear Editor:

For over ten years, I have been collecting material concerning the Lemko people who inhabit the northern slopes of the Carpathian Mountains in what is now southeast Poland with the intention of writing a book in English titled *The Lemko Mountaineers in the 20th Century: A Study in the Development of Political and National Consciousness.*

I have collected a large amount of information in Ukrainian, Polish, Russian, Slovak, German, and English about the Lemkos. However, before I start writing, I would like to request that if you or any of your readers have any information in any language and in any form (whether tape-recorded reminiscenses, printed or hand-written papers, or oral information) about the Lemko land and the Lemko people, please contact me. I hope to publish the proposed book in 1987, the 40th anniversary of the deportation of the Lemkos from their homeland.

Any help you or your readers might wish to supply would be gratefully received.

Paul J. Best, Professor
Political Science Department
Southern Connecticut State University
New Haven, Connecticut 06515
(203) 397-4476 or 4189

MYCHAIL POP-LUČKAJ (1789-1843)

During the first half of the nineteenth century, many peoples in Europe were beginning to discover who they were ethnically, to realize that they had a unique language and culture, and to formulate plans for a future when they might attain political autonomy, even independence. This was known as the era of national revivals, and the individuals who took a leading part in the process were known as the nationalist intelligentsia or national awakeners.

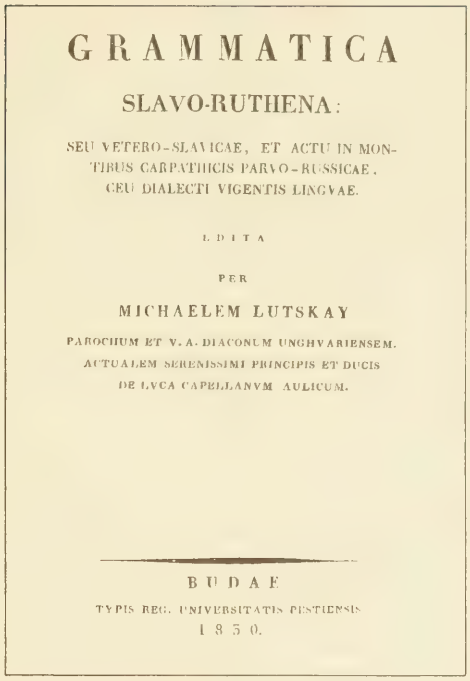
Although neighboring peoples like Slovaks, Hungarians, and Galician Ukrainians were experiencing their national revivals in the early decades of the nineteenth century, it was not until the years after 1848 that the Carpatho-Rusyns really began to act. They did, however, have a few individuals who in this early period could be called national awakeners, and among them the most important was Mychail Lučkaj.

Lučkaj was born in 1789 in the Carpatho-Rusyn village of Velyki Lučky, not far from Mukačevo in Bereg county of old Hungary, today in Soviet Transcarpathia. His father, Mychail Pop, was the cantor of the local Greek Catholic parish, and he urged his son to pursue his education. After completing middle school (*gymnasium*) in Užhorod and Oradea, Lučkaj was sent to the imperial capital of Vienna, where from 1812 to 1816 he studied theology and heard lectures by the empire's greatest Slavic scholars of the time. Upon completing theological studies, he was ordained a Greek Catholic priest, and from 1818 until his death in 1843, he served in various capacities for the church (archivist, notary, parish priest) at the episcopal see of Užhorod.

Only once did he spend time away from Užhorod, when for a little over a year (1829-1830) he was the resident priest at the court of Prince Carl Ludwig Bourbon, the pretender to the throne of Greece who was then residing in Lucca, Italy. That year in Italy was one of the happiest and most productive for Lučkaj, because it was there that he completed a grammar and book of sermons and made plans to write a history of his Carpatho-Rusyn people.

Among the most important tasks during the first stage of national revivals is for leaders to codify and write about the unique genius of their respective peoples. In that regard, a proper description of the language and the historical past is crucial in order to define and distinguish one group from others. Mychail Lučkaj was to make significant contributions to the study of both the Carpatho-Rusyn language and historical past.

Toward the end of his stay in Italy, he completed the first grammar to be published specifically for Carpatho-Rusyns, the *Grammatica Slavo-Ruthena* (*Slaveno-Rusyn Grammar,* 1830). Like many Carpatho-Rusyn and other Slavic thinkers at the time, Lučkaj believed in the dual-language principle. This meant that although each people may have had its own spoken language, for learning and scholarship each should use a more "elevated" book language. In Catholic Europe, the argument went that the book language for the French, Italian, Spanish, and others was Latin, while among the Eastern Christian Slavs it should be Church Slavonic. Therefore, Lučkaj's 1830 grammar for Carpatho-Rusyns — interestingly written in Latin — was really a grammar of Church Slavonic with only a few examples of the local Rusyn vernacular included as illustrative material. On the other



GRAMMATICA

SLAVO-RUTHENA:

SEU VETERO-SLAVICAE, ET ACTU IN MONTIBUS CARPATHICIS PARVO-RUSSICAE, SEU DIALECTI VIGENTIS LINGVAE.

EDITA

PER

MICHAELEM LUTSKAY

PAROCHUM ET V. A. DIACONUM UNGHVARIENSEM. ACTUALEM SERENISSIMI PRINCIPIS ET DUCIS DE LVCA CAPELLANVM AULICUM.

BUDAE

TYPIS REG. UNIVERSITATIS PESTIENSIS

1830.

Original title page of Lučkaj's *Slaveno-Rusyn Grammar,* published in Budapest in 1830.

hand, his collection of sermons published one year later, *Cerkovnŷja besidŷ na vsi nedily roka (Church Sermons For Every Sunday of the Year)*, appeared in his native Rusyn dialect and remained enormously popular among future generations of clergy and lay people.

Perhaps Lučkaj's greatest intellectual achievement was his six volume 1,437-page *Historia Carpato-Ruthenorum* (*History of the Carpatho-Rusyns*). Completed in 1843, it too, like his grammar, was written in Latin, tracing in great detail the history of the Carpatho-Rusyns from earliest times to the first half of the nineteenth century. Other histories of the Rusyns had appeared before, but none was as comprehensive or filled with as many excerpts from archival documents. Although focusing primarily on the history of the diocese of Mukačevo, Lučkaj nonetheless provided much data on the history of Carpatho-Rusyns in general. He argued that they were the original population in their Subcarpathian homeland — that is, they were there before the Magyars came in the late ninth century — and that they had already accepted Christianity during the western mission (860s-880s) of Sts. Cyril and Methodius.

Unfortunately, Lučkaj's monumental history was never published during his lifetime, even though later Carpatho-Rusyn scholars did frequently consult the manuscript, which they considered the authoritative account of the history of their people. Only as recently as the 1980s, nearly 150 years after it was completed, did Lučkaj's *Historia Carpato-Ruthenorum* finally begin to see the light of day. At this very moment, scholars in Užhorod and Prešov are cooperating to publish Lučkaj's complete history in the Latin original and with a parallel Ukrainian translation.

When all six volumes are finally published, the *Historia* together with the earlier *Grammatika* will allow today's generation to know the full breadth of Mychail Lučkaj's contribution to the earliest stages of the nineteenth-century national revival of Carpatho-Rusyns.

Philip Michaels

EAST SLAVS: "MADE IN THE U.S.A."

In our last issue, we printed Dr. Paul R. Magocsi's "East Slavs in America." This speech was first published in The Ukrainian Weekly *on June 24, 1984, under the headline "East Slav Groups in U.S. Should Strive for Cooperation," and in that same newspaper a response by Dr. Orest Subtelny, professor of history at York University in Toronto, then appeared on July 15, 1984. A spirited dialogue between readers ensued as numerous individuals responded with letters to the editor.*

The following is Dr. Subtelny's response along with one of the many letters to the editor which were printed in the following months. — Editor

For someone who has spent his entire academic career dealing with nationality and ethnicity issues, Paul R. Magocsi is surprisingly confused and confusing about these matters. I am referring specifically to his recent article titled "East Slav Groups in U.S. Should Strive for Cooperation." Ostensibly, the article is a plea for cooperation among the East Slavs in the U.S.A. Actually, it is an argument that the "Carpatho-Rusyns" and "Russians from Galicia" are nationalities different from the Ukrainian and, moreover, that Ukrainians should recognize them as such. The plea for cooperation requires little comment. It is one of those motherhood-and-apple-pie kinds of statements that everyone supports in principle. However, the real thrust of the argument is more problematic.

Before getting into specifics, a few general comments about the author's approach to the question of the East Slavs are in order. In every serious work on the topic, one reads that the East Slavs consist of three nationalities: the Ukrainians, the Belorussians and the Russians. But, according to Professor Magocsi, in America things are different. There the East Slavs are basically the Ukrainians, the Russians, and the "Carpatho-Rusyns." And, believe it or not, almost all of them come from the "same three Austro-Hungarian provinces of Galicia, Subcarpathia, and Bukovyna." (The author apparently finds it difficult to refer to these lands by the commonly accepted term "western Ukraine.") But there is more. We are also informed that Cossacks should be considered as a separate East Slavic group.

Where does this astounding information come from? It is based on the "authoritative" *Harvard Encyclopedia of American Ethnic Groups.* Therefore, it is implied, it must be true. First of all, not everything that appears with a Harvard imprimatur is the God-given truth. Secondly, the author should have been more precise in citing his "authoritative" source. As it happens, it was he who wrote the articles about the East Slavs in the encyclopedia — some of which were roundly criticized by reviewers — and, therefore, they represent his views and not generally accepted facts.

Let us now deal with the central issue: what does and what does not constitute a separate nationality? It is common knowledge among scholars that national consciousness depends basically on two elements — one objective, the other subjective in nature. Foremost among the objective, nation-defining features are a distinctive language and culture. Others may be a unique historical experience and a common territory. The subjective features consist primarily of a consciousness of these common distinctive features and a willingness to act on the basis of this feeling of distinctiveness. If either one of these elements is lacking, it is difficult to speak of a nation or even of an ethnic group in the modern sense of the word.

The basic problem with Professor Magocsi's conception of the East Slavs is that it is based only on subjective factors. In other words, he believes that if a group of people says that it is a distinct nationality, then, ipso facto, it is a nationality. But even in America, where many are imbued with the idea that one can be anything one wants to be, national and ethnic distinctions simply do not work that way. If an individual says that he is Napoleon, and even if he were to act like Napoleon, that still does not make him Napoleon. By the same token, when, early in the twentieth century, confused and uneducated Rusyn-Ukrainians from Galicia joined the Orthodox church in America and were told by priests specially dispatched from tsarist Russia that they were Russians (much was made of the similarity between "Rusyn" and "Russkyi"), they may have believed that they were indeed Russians. Yet, according to objective, ethnographic criteria, such as language and folk culture, they were not. To perpetuate this myth about "Russians from Galicia" today is simply ridiculous. After all, many Slavs who came to America from Austria-Hungary called themselves or were called "Austrians," but no one would think of calling them that today. Equally spurious are Professor Magocsi's views that the Cossacks constitute a separate East Slavic people. If one accepts this contention, then it follows that the Zaporozhian Cossacks and their Kuban Cossack descendants were not ethnically Ukrainian. Does the author want to go that far? However, because Professor Magocsi has been taken to task on this issue elsewhere already (*Russian Review*, Fall 1982), there is no need to dwell on this point.

The principle example of Professor Magocsi's "made in the U.S.A." East Slavs is the Carpatho-Rusyns, or Transcarpathian immigrants as I prefer to call them. What, in objective terms, are the nation-defining features of this "national group"? Today their homeland is part of Ukraine and its inhabitants are Ukrainians. What little survives of "old country" customs among them is practically identical to that of Ukrainians. Even the term "Rusyn" to which many of them cling so tenaciously is the same as that used by west Ukrainians prior to the twentieth century. (One wonders what the Transcarpathian immigrants would have done had the Ukrainians continued to call themselves "Rusyns.") And the language of the almost totally assimilated grandchildren and great-grandchildren of these immigrants is English. Is this enough for the creation of another East Slavic "nation"? I doubt it. Even if they have the will, there is no way. They simply do not have enough unique features to work with.

If the Transcarpathian immigrants and their descendants have so much in common with Ukrainians, why do many of them insist that they are not Ukrainians? Essentially, this is because they came to the U.S.A. at a time when, in their homeland, regional particularities were more deeply ingrained than national commonalities. Ukrainianization had not yet reached the immigrants as, a generation or two later, it would their brethren who stayed behind. Basically, the difference between Galician Rusyns and Transcarpathian Rusyns was not an ethnic one, but one of being at different stages of the same nation-forming process. Today the inhabitants of Transcarpathia have completed that process and have become Ukrainians. Meanwhile, the Transcarpathian immigrants and their descendants in the U.S.A. have remained "frozen" at that stage of pre-national con-

sciousness that existed when they left their homeland.

Professor Magocsi admits that there is serious confusion among the "Carpatho-Rusyns" as to their identity. No wonder. The same would be true for Ukrainians who, upon visiting relatives in Ukraine, were to learn that they now called themselves Rusyns. To get around the contradictions between what has happened in Transcarpathia and what exists among the grandchildren of Transcarpathian immigrants in the U.S.A., Professor Magocsi cites the Amish and Acadians as examples of groups that have retained an identity different from that in their original homeland. These analogies are not convincing, however. The Amish and Acadians were people who came to America in the pre-national age. Had the Amish and Acadians arrived in the U.S.A. in 1900, they would simply have been German-Americans and French-Americans.

Despite the empirical contradictions and logical inconsistencies of their position, "Carpatho-Rusyn" leaders, enamored of the false idea that, in national or ethnic terms, they can be whatever they choose to be, continue to insist that they are a separate East Slavic nation. Perhaps they find their role of "national enlighteners" too appealing to give up. Or maybe their separate church organization, which encourages the Rusyn idea, wants to retain its autonomy at any cost. One thing is certain: the more "Carpatho-Rusyns" stress their separate nationhood, the more confused about their ethnic origin the descendants of Transcarpathian immigrants will be.

For Ukrainians, the "Carpatho-Rusyn" issue is a tricky one. If we do not respond to their claims of being a separate nation or "national group," whatever that is, our silence will be interpreted as consent. However, if we are too insistent and tactless in pressing our views, the children of the Transcarpathian immigrants can accuse us of being just as intolerant as chauvinistic Russians are towards Ukrainians. Therefore, in my opinion, we should not hesitate to express our views on this subject, but we should not do it *ad nauseum*. If the descendants of the Transcarpathian immigrants choose to live in a world of ethnic myths rather than ethnic facts, that is their business.

Finally, the importance of this issue should not be exaggerated. Although it is controversial, for Ukrainians it is, at best, of secondary importance. In Ukraine, where it is of most consequence, the matter has been decided: Transcarpathia is Ukrainian. For Ukrainians in Canada, Europe, Australia and South America, the "Rusyn" issue does not exist. Only in the northeast United States are some Ukrainians likely to run into it. But not for long. Given the extensive assimilation among the descendants of the Transcarpathian immigrants, their confusion about their ethnic origins, and their lack of contacts with the "old country," it is doubtful that they will survive for long as anything but a distinct religious denomination.

Orest Subtelny
Toronto, Canada

The following response to Dr. Subtelny's commentary was published in The Ukrainian Weekly *published on September 30, 1984. — Editor*

Dear Editor:

I am writing to express my opinion on the Eastern Slavic question in the United States and elsewhere. My point of view is that of a Czech who knows the Ukrainian Canadian community very well and has also done much research in the field of Carpatho-Ruthenica.

While not necessarily agreeing with everything Professor Paul R. Magocsi has to say in his article "East Slav Groups in U.S. Should Strive for Cooperation," I must take strong exception to the overall contents of "East Slavs: Made in the USA" by Orest Subtelny.

First of all, I have to say that Dr. Subtelny's understanding of history is either quite biased or merely superficial if he considers the Carpatho-Rusyns to be simply Ukrainians. It does not take all that much study to discover that they have their own distinctiveness — historical, linguistic, and ethnographic.

Secondly, I think that it is evident among Americans of Carpatho-Rusyn descent that a real identity is developing. Many of the younger people in the American Carpatho-Rusyn community know who they are and have a growing idea of where their ancestors came from. Much credit for this should be given to the Carpatho-Rusyn Research Center.

What survives of "old country" customs among the Carpatho-Rusyn Americans is practically identical to that of western Ukrainians, not immigrants from central and eastern Ukraine. The Carpatho-Rusyn community in the United States has no inherently conscious desire for separateness from the Ukrainian community. It simply has never felt the need to follow the lead of the Galician Rusyn community by accepting the virtually overnight transformation of their centuries-old ethnic identity. It was the process of Ukrainianization which broke the cohesiveness of the Rusyn community in America. The Carpatho-Rusyns at the time — legitimately, I feel — held tenaciously to the common Rusyn identity which had held the East Slavic immigrants from Austria and Hungary together. Here I must ask the question whether some Ukrainian-Americans are not ashamed of being predominantly Galician, which means that not too long ago they would have been identified as Rusyns and that their own native dialects are somewhat removed from literary Ukrainian.

The Ukrainianization process was not as simple in Transcarpathia as Dr. Subtelny makes it out to be. Also I notice he makes no reference to the tragedy of the enforced Ukrainianization of the "Rusnaks" in the Prešov region who as a result have mostly accepted a Slovak identity.

With regard to the name and national identity of the Carpatho-Rusyns, there is nothing to be confused about: like all East Slavs, they are of the Rus'; they or their people came from Subcarpathia. Therefore, there is nothing more logical than to call them Carpatho-Rusyns or Subcarpathian Rusyns. Frankly, to me what is confusing is to refer to these people as Ukrainians — Transcarpathian or Western or otherwise — unless one means their modern-day political identity.

In conclusion, let me say that it could be that many Ukrainians live in the world of ethnic myths, rather than ethnic facts. Let Rusyns be Rusyns.

The Reverend Evan Lowig
Winnipeg, Canada

NOTE TO READERS

The *Carpatho-Rusyn American* welcomes any comments about the "East Slavs in America" printed in our spring issue or about the responses that appear in this issue.

Kapišovs'kyj, Vasyl'. *Schidna Slovaččyna včora i s'ohodni* (Eastern Slovakia Yesterday and Today). Bratislava and Prešov: Slovac'ke pedahohične vydavnyctvo, viddil ukrajins'koji literatury, 1982, 250 p.

In this monograph, the author sums up much of his previous work on economic developments in eastern Slovakia. He traces the economic history of the region from the era of the first Czechoslovak republic (1919-1938) to the present. The approach is comparative with numerous (yet readable and understandable) statistical tables comparing eastern Slovakia to other regions of Czechoslovakia as well as economic developments under socialism (since 1948) with those under the capitalist system of the first Czechoslovak republic.

The author also provides an insight into cultural and educational developments in order to provide a better picture of the quality of life for the individual. Although he treats eastern Slovakia as a whole, specific attention is in a few instances given to the Carpatho-Rusyn population living there.

Kovač, Andrij, ed. *30 rokiv Kul'turnoho sojuzu ukrajins'kych trudjaščych ČSSR* (Thirty Years of the Cultural Union of Ukrainian Workers in Czechoslovakia). Prešov: CK KSUT, 1982, 152 p.

The Cultural Union of Ukrainian Workers (KSUT) is the official government-funded organization concerned with the cultural welfare of the Carpatho-Rusyn minority (officially known as Rusyn-Ukrainians) in the Prešov Region of northeastern Czechoslovakia. This is the third and most ambitious publication to trace the history of the organization's activity since its establishment in 1954.

Eleven articles, the longest include two by the editor, trace the history of KSUT and its role as organizer of lectures and folk groups, and as publisher of books, newspapers, and journals. Also included is a list of all KSUT publications and KSUT-sponsored lectures, as well as a list of all members of the central and regional central committees since the organization's beginning three decades ago. Forty pages of black-and-white photographs conclude this volume of not-always-warranted self-praise.

Lemkivščyna (The Lemko Region), Vol. IV, Nos. 1-4 (New York, 1982), 28 p. per issue.

This Ukrainian-language quarterly continues its reporting on the present-day life of Lemkos in Poland and on Ukrainian-oriented Lemko organizations in the United States and Canada. Among the longer articles are an historical survey of the Lemko Region by V. Pasičnjak (No. 3); the role of the Ukrainian Revolutionary Army (UPA) in the Lemko Region just after World War II by I. Lyko (No. 2); a village-by-village description of present-day life in the Lemko Region by I. Bokun (Nos. 1, 2 and 4); and memoirs of the Lemkos' homeland by O. Haluščak (Nos. 2-4).

(Available for $8.00 from Lemkivschyna, P.O. Box 651 — Cooper Station, New York, NY 10276).

Ljubymov, Volodymyr. *Jurij Jurijovyč Kostjuk.* Naukovo-populjarna biblioteka CK KSUT, No. 16. Prešov, 1982, 120 p.

Jurij Kostjuk has played an important role in the musical life of his native Subcarpathian Rus' (Transcarpathia) and the Prešov Region during the last half century. This concise biography traces Kostjuk's activity as a compiler of folksongs, composer, performer (especially the violin), musicologist, choir director, educator, and scholar. The volume also contains a bibliography of Kostjuk's published works and several greetings from 1982 received on the occasion of his seventieth birthday.

Lyzanec', P.M. " 'Hramatyka' M. Smotryc'koho i jiji vplyv na formuvannja hramatyčnoji dumky na Zakarpatti v kinci XVIII — na počatku XIX st." (M. Smotryc'kyj's 'Grammar' and Its Influence Upon the Formation of Grammatical Thought in Transcarpathia During the Late 18th and Early 19th Centuries), in I.P. Čepiha et al., eds. *Schidno-slov'' jans'ki hramatyky XVI-XVII st.* Kiev: Naukova dumka, 1982, pp. 105-108.

When the first grammars were prepared for Carpatho-Rusyn students beginning in the late eighteenth century, their authors generally avoided using local dialects but preferred instead the classic book language of the East Slavs — Church Slavonic. This brief article shows how the famous grammar of Church Slavonic by Meletij Smotryc'kyj influenced the works of the Carpatho-Rusyn grammarians Arsenij Kocak (1780s) and Mychail Lučkaj (1830).

Magocsi, Paul R. *Wooden Churches in the Carpathians: The Photographs of Florian Zapletal/Holzkirchen in den Karpaten: Die Fotografien Florian Zapletals.* Vienna: Wilhelm Braumüller, 1982, 176 p.

Florian Zapletal was a Czech official who was assigned to serve in Subcarpathian Rus' just after World War I, when the Carpatho-Rusyn homeland became part of the newly-established state of Czechoslovakia. (See the *Carpatho-Rusyn American,* Vol. VII, No. 1, 1984). During his stay in the region, Zapletal, trained as an art historian, took a series of photographs in 1921 and 1925, especially of churches and other wooden structures.

This volume includes 240 black-and-white photographs from the collection of Zapletal. Besides wooden structures, there are several stunning portraits of inhabitants in the region in traditional Carpatho-Rusyn dress. Also included is an essay first published in 1923 by Zapletal, "The Wooden Churches of the Carpatho-Rusyns," as well as an introduction on Carpatho-Rusyn culture, captions, an index, and end-paper maps indicating the location of all the sites by Paul R. Magocsi. All the texts and captions in the volume are in German and English.

(Available for $24.50 from the Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, New Jersey 07022).

Mušinka, Mikuláš. "Sučasný stav a premeny vo výročných obradoch východoslovenských Rusínov-Ukrajincov" (The Contemporary Status and Changes in the Annual Customs of Eastern Slovakia's Rusyn-Ukrainians), in Václav Frolec, ed. *Výroční obyčeje: současný stav a promeny.* Brno: Blok, 1982, pp. 307-315.

This short article shows how customs among the Rusyns in the Prešov Region have changed under the impact of political and social change after World War II.

Naukovi zapysky KSUT (Scholarly Proceedings of the Cultural Society of Ukrainian Workers), No. 10 (Prešov, 1982), 140 p.

In 1979, a scholarly conference was held in Svidník,

Czechoslovakia to commemorate the 160th anniversary of the birth of Aleksander Pavlovyč, a leading nineteenth-century Carpatho-Rusyn writer and national activist (see his biography in the *Carpatho-Rusyn American,* Vol. IV, No. 3, 1981). This volume contains the papers from that conference dealing with: Pavlovyč's influence on his contemporaries (by Olena Rudlovčak); his literary production (by Andrij Šlepec'kyj); the folkloristic aspects of his poetry (by Mychajlo Hyrjak); the Slovak influences on his poetry (by Josyf Šelepec'); and his pedagogical views (by Fedir Naumenko and Andrij Šlepec'kyj). The volume concludes with a brief biography and bibliography of works by the Soviet Ukrainian specialist on education, Fedir I. Naumenko, who has written on Subcarpathian themes, especially on the national leader Aleksander Duchnovyč.

Naukovyj zbirnyk Muzeju ukrajins'koji kul'tury u Svydnyku (Scholarly Papers of the Museum of Ukrainian Culture in Svidník), Vol. X, edited by Ivan Rusynko. Bratislava and Prešov: Slovac'ke pedahohične vyd-vo, viddil ukrajins'koji literatury for the Muzej ukrajins'koji kul'tury u Svydnyku, 1982, 900 p.

Under the direction of Ivan Macyns'kyj (the editor responsible for this and other recent volumes), the *Naukovyj zbirnyk* has reached a new level of scholarly importance for Carpatho-Rusyn studies. Not only is this volume the largest produced so far in the annual series, it is also the first to place the greatest emphasis on publishing archival materials.

RUSYN FORUM

Clearfield, Pa. Carpatho-Rusyns were well represented at Clearfield's Annual Arts and Crafts Show September 21-22, 1985. St. John the Baptist Orthodox Church of Hawk Run, Pennsylvania, sponsored a Carpatho-Rusyn booth which featured delicious Carpatho-Rusyn foods.

West Mifflin, Pa. On September 29, 1985, a testimonial banquet was held at the Duquesne Golf Club to honor the Right Reverend Mitred Peter E. Molchany, Vicar General of the Carpatho-Russian Orthodox Greek Catholic Diocese, upon his retirement as pastor of St. Nicholas Orthodox Church in Homestead, Pennsylvania. A large group gathered to honor Molchany, the sole living founder of the Carpatho-Russian Orthodox Greek Catholic Diocese in America. (See the biography of Bishop Orestes Chornock in this issue, page 3).

Uniontown, Pa. St. John the Baptist Byzantine Catholic Church held its 4th annual Carpatho-Rusyn Festival on October 27, 1985. The festival attracts a large number of people from throughout southwestern Pennsylvania and West Virginia and displays various aspects of Carpatho-Rusyn culture. This year, the Ethnic Crafts Club of St. John's displayed and sold Carpatho-Rusyn craft items, including woodburned items and *pysankȳ* (Rusyn-style Easter eggs). Rusyn costumes and items from the collection of Jerry Jumba of McKees Rocks, Pennsylvania, were displayed and traditional Carpatho-Rusyn foods were sold. The *Rusynȳ* folk ensemble performed Carpatho-Rusyn folk dances and St. John's Choir performed the *rjadovyj* (wedding dance) scene from the traditional Carpatho-Rusyn wedding play *(predstavlenja)*. A slide show of their recent trip to the Prešov Region of Czechoslovakia and the Transcarpathian oblast in the Soviet Union was provided by Andrew Huzinec of Perryopolis, Pennsylvania, and Mary Huzinec of Pittsburgh, Pennsylvania.

Brooklyn Center, Minn. The Rusin Association of Minnesota held an all-day seminar on Carpatho-Rusyn history and culture November 16, 1985, at the Brooklyn Center Holiday Inn in this Minneapolis suburb. John Righetti of Avalon, Pennsylvania, assistant editor of the *Carpatho-Rusyn American,* conducted the seminar, which included lectures on Carpatho-Rusyn history in Europe and America, genealogical research of Carpatho-Rusyn roots, and Carpatho-Rusyn folk costumes. Demonstrations were delivered in the Carpatho-Rusyn arts of embroidery, *pysankȳ,* woodburning and carving, and straw art. Over 40 people attended the seminar, which was videotaped for further use.

Harrisburg, Pa. The 6th annual "Christmas . . . An Ethnic Experience" exhibit, displayed at the State Museum of Pennsylvania, opened December 8, 1985, and continued through January 11, 1986. Co-sponsored by the Governor's Heritage Affairs Advisory Commission and the State Museum, the exhibit was opened by Pennsylvania Governor Richard Thornburgh and featured 26 trees decorated to depict the culture and traditions of 26 different Pennsylvania ethnic groups. This year, for the first time, the Carpatho-Rusyns were represented. The Carpatho-Rusyn display was prepared by John Kish of Ashley, Pennsylvania.

Pittsburgh, Pa. On February 23, 1986, the Greek Catholic Union Lodge 597 sponsored a *pysankȳ* (Rusyn Easter egg) demonstration by Mrs. Helen Timo of Bentleyville, Pennsylvania, at St. John Chrysostom Byzantine Catholic Church. Those in attendance had the opportunity to learn and actually practice this intricate art. St. John Chrysostom Church is located in an area of Pittsburgh known as *Rus'ka Dolyna* (Rusyn Valley).

Minersville, Pa. On March 2, Barbara Whalen presented a slide show of her mother's recent trip to Užhorod in Soviet Transcarpathia (Subcarpathian Rus') to members of the Greek Catholic Union Lodge 623.

OUR FRONT COVER

Carpatho-Rusyn peasants in the Užhorod market, photographed by Margaret Bourke-White for Erskine Caldwell's North of the Danube, published in 1939.

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THE CARPATHO-RUSYN AMERICAN

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All communications concerning content should be directed to:

Patricia A. Onufrak, Editor
Carpatho-Rusyn American
1718 Linwood Place
McLean, Virginia 22101

Editor: Patricia A. Onufrak
Associate Editor: Andrew G. Kovaly
Assistant Editor: John J. Righetti
Consulting Editor: Patricia A. Krafcik
Business Manager: Steve Mallick

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A Newsletter on Carpatho-Rusyn Ethnic Heritage

Vol IX, No. 3

Fall, 1986

FROM THE ASSISTANT EDITOR

It was September of 1985 when I received a phone call that taught me a valuable lesson. I find it valuable enough to share.

The call came from a gentleman by the name of John Haluska of Cambridge, Minnesota. Mr. Haluska had called to ask if I would be willing to conduct a seminar on Carpatho-Rusyn history and culture for the Rusin Association of Minnesota. This truly caught me by surprise because I tend to keep abreast of the events happening and the organizations active in the preservation or study of Carpatho-Rusyn culture in the United States. And yet I knew nothing of this organization, its history, or its purpose.

I accepted Mr. Haluska's offer to conduct the all-day seminar and did so in November 1985 before a full audience in a Minneapolis Holiday Inn. The Rusin Association had rented the room, published and distributed brochures to gain registration for the event, and worked on publicizing it in the Minneapolis area. I was truly impressed at the level of organization and commitment and assumed that this was a massive organization sponsoring the seminar. I was puzzled that I had heard nothing of this group.

Therefore, when meeting the members of the Rusin Association of Minnesota, I took the opportunity to find out about the organization — and it is here that the lesson begins.

The Rusin Association of Minnesota was created in 1984, initiated and spearheaded by the meeting of three men — John Gera, Lawrence Goga, and John Haluska. Much to my surprise, I discovered that the *Carpatho-Rusyn American* played a small but vital role in the creation of this group. Mr. Gera contacted Mr. Goga about his interest in Carpatho-Rusyn culture when he read a letter to the editor Mr. Goga had penned to the *Carpatho-Rusyn American*. Mr. Goga, in turn, knew of Mr. Haluska's interest since they had tried earlier to organize such a group at their church unsuccessfully. Now the three met and the Rusin Association of Minnesota was born.

In developing the by-laws for this new organization, the purpose of which was to promote Rusyn culture, these men did something that had almost never occurred in the history of the development of Carpatho-Rusyn organizations in the United States. They developed a Carpatho-Rusyn organization to which anyone interested could belong, regardless of religious affiliation. Here would be an experiment at the community level. Had this one Carpatho-Rusyn community evolved to such an extent so that each person was secure enough in his or her identity to create an organization where religious differences could be put aside in order to join and promote the common heritage of their people? Knowing the history of the Minneapolis Rusyn community, it would be a bold experiment. For it was here, 100 years ago, that the Reverend Alexis Toth had led the first Carpatho-Rusyn Greek Catholic parish in America into the Orthodox Church, beginning a movement which eventually brought hundreds of thousands of Rusyn Greek Catholics in this country into Orthodoxy. It was in Minneapolis, therefore, that religious division among Rusyn-Americans began. How ironic that it, too, would be the site of this cultural experiment.

In short, the experiment worked. Twenty people attended an organizational meeting at a local library and eight joined the association. At each monthly meeting, a few more would join.

Today the Rusin Association of Minnesota has a membership of 35 as well as a long list of outstanding achievements in its very short history. In less than three years, it has represented the Carpatho-Rusyns in the Minnesota Festival of Nations in St. Paul, constructing and staffing different displays on aspects of Carpatho-Rusyn culture. It has sponsored the all-day seminar previously discussed. It has held its first annual Duchnovyč Dinner in honor of the Carpatho-Rusyns' national awakener, the Reverend Aleksander Duchnovyč, and it alone attracted over 65 people.

In May of this year, the association sponsored an all-day conference at the University of Minnesota, addressing the different national perspectives of Carpatho-Rusyn ethnicity. The conference featured scholars from universities and institutes in Washington, D.C., Philadelphia, Chicago, and Toronto and was funded through a grant the Rusin Association received from the Minnesota State Humanities Commission.

That is not all. The association members are currently planning an all-day conference on Carpatho-Rusyn crafts, featuring artists from around the country. And they have just applied for and been awarded another grant, this time from the Minnesota State Historical Society, to construct a display on the Carpatho-Rusyns of Minnesota that will be housed at the historical society's building and then travel around the state for viewing.

The Rusin Association of Minnesota has achieved some great things and continues to work so that Rusyns and others may know the accomplishments of our people. And in doing so, I think they teach all of us two valuable lessons.

The first is that it does not take a great number of people to organize a viable Rusyn cultural group. Therefore, those Rusyns, particularly outside of traditional Rusyn settlements, can still contribute to an understanding of our people in America. This is an important lesson, because it means that people in "new" Rusyn settlements like Virginia, Florida, Arizona, and the West Coast can create similar organizations.

The other lesson is that much can be achieved when a Rusyn community puts aside its religious differences and celebrates its common culture. I don't mean to suggest that individuals should not have allegiance to their faith. The Rusin Association is not an example of that. But, just as Carpatho-Rusyns deal with people of various faiths in their work situations and other activities, they too can do this in promoting Rusyn culture. I think the Rusin Association of Minnesota has shown that the Rusyn-American community may have come of age enough to do just that.

I encourage others to follow their example.

IVAN S. ORLAJ (1771-1829)

Whenever one thinks of immigration, it is usually America that comes to mind. Yet before emigrants sought out the New World, some had built successful new lives in lands other than in North America. This was particularly true among a small but distinguished group of Carpatho-Rusyns who at the very outset of the nineteenth century went east to the Russian Empire instead of west. Why would young Carpatho-Rusyns go east and why would the Russian Empire want to accept them? The answers can in large part be found in the life and career of Ivan S. Orlaj.

Orlaj was born in 1771 in or near the Carpatho-Rusyn town of Chust in Marmaroš county of the old Hungarian Kingdom. His father, Semen Orlaj, a Greek Catholic priest and former teacher at the Theological School in Užhorod, had instilled in the young Ivan a love and inquisitiveness for learning which was to remain with him throughout his lifetime. Educated first in his Carpatho-Rusyn homeland, at Mukačevo and Užhorod, Orlaj subsequently attended several secondary schools and universities throughout the Austro-Hungarian Empire (Oradea, L'viv, Eger, Budapest).

Orlaj was a true man of his times, dominated as they were throughout Europe by the Enlightenment with its emphasis on universal and encyclopedic knowledge. Not surprisingly, Orlaj's interests were as varied as the many schools he attended: languages, history, numismatics, theology, mathematics, science, and medicine.

Already in 1790, at the age of 19, Orlaj began his career as a *gymnasium* (advanced high school) teacher in Austria-Hungary, but this was not to last very long. Farther east, in the Russian Empire, tsarist officials were in the process of reforming their own educational system and were seeking talent abroad, especially among the Orthodox Serbs and Eastern rite (Greek Catholic) Carpatho-Rusyns of Austria-Hungary. The precocious Orlaj was discovered and invited to St. Petersburg, where, because of his fluency in Latin, he was nominated two years later in 1792 to enter the medical school. Before the end of the decade, he had become so well-known a figure in tsarist Russia's medical profession that in 1800 he was named surgeon to the tsarist court.

Favored as he was by the tsarist authorities, Orlaj was encouraged to expand his knowledge by travelling abroad. As a result of such contacts, he was appointed a member of numerous scientific societies in Austria and Germany, and in Jena he even befriended the renowned writer Goethe, with whom he later maintained a correspondence.

Despite his extremely successful professional career, Orlaj did not forget his Carpatho-Rusyn homeland. Knowing the Russian Empire's continual need for knowledgeable people, Orlaj set in motion a program that in 1803-1804 brought three of his countrymen eastward, each of whom was to play a leading role in Russia's first university in St. Petersburg: Mychail Baludjans'kyj (see his biography in the *Carpatho-Rusyn American*, Vol. I, No. 4, 1978) as its first rector; Petro Lodij as dean of the faculty of law; and Vasyl Kukolnyk as professor of law. Besides enhancing the careers of these and other fellow Carpatho-Rusyns who followed, Orlaj also publicized his homeland in tsarist Russian circles with a *History of Carpatho-Rusyns (Istorija o Karpato-rossach,* 1804), which in particular emphasized the Carpatho-Rusyn cultural relationship to the greater world of the eastern Slavs.

In 1821, Orlaj voluntarily left the medical profession and moved to the Ukraine, becoming director of the Nižyn *gymnasium* and then the Richelieu *gymnasium* in Odessa. At both places he refashioned the program to provide students with a universal approach to all aspects of contemporary as well as classical knowledge. It was at Nižyn that he was a familial neighbor and teacher of the greatest Russian-language writer of the period, Nikolaj Gogol, in whom he also provoked an interest in the Carpathians.

Although from an entirely different time and cultural setting, the life of Ivan Orlaj reminds us how it is possible to make a successful professional career without forgetting one's own Carpatho-Rusyn family, friends, and historical past.

Philip Michaels

FOLK CUSTOMS OF CARPATHO-RUSYNS
THE FUNERAL

One of the first things to be noticed by man in the earliest stages of historical development was the regularity and inevitability of two things in life: birth and death. Having found that all living beings have their beginning and end, man naturally accepted his own death as an unalterable law of nature. At the same time, however, death, like all other natural phenomena, appeared to primitive man as something supernatural and mysterious. In order to "humanize" the abstract notion of death, early man tried to form in his mind a concrete image of death.

In the Carpatho-Rusyn homeland, death was most frequently personified in a powerful old woman armed with a scythe (*Smertka* — the "She-Death"). It was also represented by an old man, a skeleton reaper, and even by animals (a horse, a dog, or a cat). At the time of mass epidemics, once frequent in Subcarpathian Rus', minds feverish with the illness and easily moved by mass hysteria were liable to believe that death was a concrete being with which one could communicate. At first the people tried to placate death with prayers and offerings, such as parts of the clothing from each inhabitant of the village that were put into the graves of those stricken by the plague. When this conciliatory approach failed to produce the desired results, methods believed more effective were used: an experienced exorcist was summoned to wield his magic power and drive death into a grave and seal her there. Even today we can hear in many Rusyn villages legends about people's meetings with death, or with the living form of a dead man.

One of the most widespread superstitions in the past was the belief that a dead man or woman could either help or harm the survivors. This harm was feared especially in cases when the deceased did not receive due honors following his or her demise. This is where the traditional burial rites came in. In the past, when aged Rusyns felt that their "last hour" was approaching, they summoned to their death-bed all their relatives, divided their possessions among them, and said their last good-bye. Sometimes, especially in the recent past, the village magistrate or a notary was summoned in order to put together the dying person's last will. On this occasion each of the relatives kissed the dying family member and said a few parting words. Crying on the part of the relatives in such situations was not usual, for it was desired that the dying person should spend the last hours of his or her life in as relaxed an atmosphere as possible.

A customary guest of the expired person was also the priest who listened to the confession and administered the sacrament of holy unction. Sometimes the dying person expressed wishes as to how he or she should be dressed for the burial and what particular form the burial should take. When all these demands were met, the dying person would usually calmly expire, as if death were scheduled. This obviously had as much to do with the general mentality of village life as with auto-suggestion.

Dying was, of course, not always so serene. When it appeared "too protracted," and when the dying person was believed to suffer more and especially longer than was his or her due, the intervention of "unclean spirits" was suspected. In such cases, the dying person was sprinkled with holy water and "magic" plants were used for incense. A liturgical candle was put into the dying person's hands, and among other things, holes were bored into a wall so that the soul could "fly away." As many religious icons show, the soul was imagined in the form of light or dark vapor. Sometimes, to "speed up" the process of dying, the person in question was moved to the middle of the room.

When the man or woman died, his or her eyes and mouth were closed. Sometimes to prevent their re-opening, the eyelids were weighted down with coins, and the lower jawbone fixed with a kerchief. This, at last, was the time when the pent-up grief could be openly released. The room was filled with the wailing (*holosynja*) of the women and with the recitals of fixed formulae which highlighted the good deeds of the dead and the dead's good relationships with his or her family. When a mother died in childbirth (a frequent occurrence in the past), a new-born child was also left with the mother to die because without a mother it had no chance to survive.

In the house, all the doors, cupboards, and vessels were opened. The head of the household or another member of the family went bareheaded to break the sad news to the coroner, the priest, and the bell-ringer. The tolling of his smallest bell (the funeral bell) announced to all the villagers that one from their midst had departed. In some villages the smallest bell only announced the death of a child. When an adult man died, his passing was announced with the tolling of the largest bell, while the death of a woman was announced by a medium-sized bell. The tolling, however, took place only when the person in question died in the course of the day. When he or she died after sunset, their demise was announced by the bell-ringer the following morning.

In the meantime, at home, the dead person was washed and dressed in his best clothes (these had to include the man's wedding shirt), was laid out on a bench, and was covered with white linen. A dead young man or girl was dressed in wedding costume, while a child was not laid out on a bench but on a table, the legs pointing toward the door. The water, soap, comb, pot, and other objects that come into contact with the dead person were carried off to an inaccessible place in order to prevent their presumed negative influence on the cattle and the crops.

As a sign of grief, any mirrors in the house were covered with a piece of cloth. Candles brought to the house from the church were lit at the side of the dead person (their number ranging from 2 to 8, depending on the wealth of the deceased), and the joiner constructed a casket. As recently as the first half of the nineteenth century, the Carpatho-Rusyns buried their dead without a coffin, using instead a simple wooden plank. Later, an unadorned retangular coffin (*hladka truna*) closed with a lid began to be used. Only in the twentieth century did they start to use the sexagonal casket (*horbata truna*), consisting of two identical parts. The coffin was usually made in the courtyard, in the anteroom, or even in the very room where the deceased person was laid out. When the coffin was finished, its bottom was bedded with wood-shavings, and a fresh piece of turf was put at the place where the dead person's head was to be laid. The body was then placed in the casket, which remained open until the burial. The joiners were paid no money. Their only reward was their meals and several glasses of brandy (*palenka*). All those who helped wash and dress the deceased person were rewarded likewise.

The room with the dead was visited by relatives, neighbors, and acquaintances. Each of them knelt at the side of the deceased to say a prayer, and then briefly offer his or her

Young girls praying at a grave in Transcarpathia in the earlier part of this century.

condolences. The women from among the close relatives expressed their grief by ritual wailing.

Towards evening the local church cantor (*djak*) came to read from the psalter. The intervals between psalms were filled with narratives from the life of the deceased and with legends or fairy tales. These tales often acquired a cheerful, even jocular tone. This was due to the belief that the deceased perceived everything that was going on around him or her for as long as the grave was not "sealed." Therefore, the dead person's relatives and friends tried to re-create the atmosphere to which he or she was accustomed during his or her lifetime. In no case was the deceased allowed to stay in the room alone. The number of people who kept vigil over the deceased was an index of the honor bestowed on him or her. The belief in the continued life of the soul of the deceased found its reflection also in the custom of leaving a vessel with water and a towel on the windowsill so that the soul could "wash itself clean of sins" (*umyty z hrichiv*) and as well as leaving a bottle of brandy for the "refreshment" of the dead person's soul.

An interesting phenomenon was the type of folk games with which young people of both sexes passed the time of their vigil. These games, widespread throughout the Carpatho-Rusyn homeland, most especially among the Lemkos and the Bojkos, numbered into the hundreds. The most widespread of them were "The Wooden Spades," "The Pear," "The Rooster," "The Goose," "The Mill," "God and the Devil," "The Goat," and "The Magpie." Some of them were played also on other occasions, but most were connected with night vigils at the side of the dead person. The contents of these games had little to do with the sad atmosphere of the funeral. On the contrary, they were marked by youthful mirth, high spirits, and eroticism.

Sometimes the young people involved the deceased person in the games. For instance, the boys used various tricks to move the deceased's limbs, creating fear and panic among the girls, or they tickled the dead under his or her nose with a straw. The relatives and other senior people present not only did not object to such merrymaking, but even encouraged it by offering brandy to the revellers, believing that this would have a beneficial influence on the crops and on the life of the family of the deceased. The funeral games were sharply condemned as pagan by the church as early as the Middle Ages, but apparently with little effect. The games remained a part of the funeral customs virtually until the middle of the twentieth century. This author has witnessed the playing of such games near the town of Snina in the Prešov Region as recently as the beginning of the 1960s.

The customs observed on the first night of the vigil were basically the same as on the second night. The burial took place on the third day after the death. Almost all the villagers took part in the ceremony. After the priest's arrival at the house, along with the *djak* and their party carrying the cross and the church banners, the excitement reached its culmination with the nailing of the lid onto the casket. Prior to this, the closest relatives parted with the deceased for the last time by kissing the face, hands, and knees. Each of them threw into the casket several coins so that the deceased could pay his or her "toll" to the other world. The relatives also put into the casket the favorite things of the dead: a pipe, tobacco, prayer book, sometimes even a bottle of

brandy. The casket was always taken out of the house with the legs of the dead first ("so that the dead would never return"), and it was made to touch the threshold of the house three times.

In the courtyard, the casket was laid on the bier and the burial proceeded. The church ceremony was punctuated by the wailing of women. Another popular Rusyn folk custom was the singing of "funeral parting songs." Their theme was mostly the futility of earthly existence and the relationship of the dead to his or her survivors. These songs, most of which were recorded in hand-written songbooks from the seventeenth to nineteenth centuries, were sung by the *djak*. He received a special reward for his singing, the amount of which depended on the emotional impression left on those present.

The bier was carried to the cemetery by four to six neighbors, or was transported (even in summer) on a sleigh drawn by oxen. This ancient form of burial procession, known at least from the time of Kievan Rus', was preserved the longest among the Carpatho-Rusyns. A live rooster and a loaf of bread bound in yarn were carried at the head of the procession. Both were donated after the funeral to the priest or to the sexton. The burial procession for a young man or girl was an almost exact copy of the wedding procession. It was headed by the *starosta* (one of the chief organizers of the wedding) holding the wedding banner. He was accompanied by the best man and bridesmaids carrying the casket decorated with the wedding wreath. The casket of a young boy or girl was always carried by young people of the opposite sex.

After the coffin was lowered into the grave, each of the participants in the burial ceremony threw a handful of soil onto the casket. After the grave was filled, a wooden cross was erected at its head. It often bore no name; however, a coin of the latest year of issue was often affixed to it. This helped to identify the grave and the buried person. Normally the Rusyns did not take any special care of the graves of their relatives, and so it sometimes happened that even the children did not know where their parents were buried. Monuments on the graves have come to be generally widespread only since the mid-twentieth century. After the burial ended, it was customary to invite the participants to a funeral feast (*pomana, kar*). The usual meal was bread and *bryndza* (a kind of sheep cheese). Meat was served only as an exception. In far eastern Subcarpathian Rus', the guests of the funeral feast were served a special dish called *kolyvo* (a mixture of honey and boiled wheat).

The closest kin (parents, children, and siblings) mourned for the dead relative for a year. The mourning could be, but did not have to be, expressed by wearing black clothes. However, the social norm required that in the course of the year the closest relatives of the deceased should not take part in any sort of public entertainment, including weddings. Custom also forbade them to whitewash the walls of the room in which the person died ("in case the soul of the deceased is resting in a crack in the plaster"). The belief in the possible return of the dead was so widespread in the Carpatho-Rusyn homeland that tales on this theme have been retained in all the villages. According to the stories, the late relative most often returned to pick up his or her favorite things, such as a pipe, tobacco, or a musical instrument. These things were usually laid upon the grave in order to prevent any further return of the dead.

A frequent theme of folk stories was also the postmortal life and "deeds" of evil male (*vampir, dvodušnyk*) or female (*bosorkanja* — a witch) magic beings. These were believed to go on, causing harm to people even after their death. They could cause, for instance, hail, drought, or the death of cattle. In order to prevent any further misdeeds of the evil spirits, the most superstitious among the villagers would dig out the dead bodies believed to be the holders of the evil spirits from their graves, cut off their heads, putting them between their legs, or pierce the hearts of the dead. Court archives from the past contain many documents testifying to such cases of vandalism motivated by superstition.

At present, the original burial customs are largely extinct. New burial customs include the mailing of funeral invitations, the bringing of store-bought funeral wreaths to the graves, and expressing condolences at the cemetery by a kiss and a handshake. The present-day funeral feasts have also changed considerably. They are invariably very opulent, and they usually take place in the village "house of culture" or restaurant. The participants at the funeral feast (sometimes as many as 200 people) include all the relatives, neighbors, and almost everybody who in some way was helpful at the burial. The guests are served substantial lunches and alcohol. As in the past, the funeral feast usually ends with the church memorial song "*Vičnaja pamjat'*" (Eternal Memory).

Recent times have witnessed a growing number of secular burials, that is, burials without any church ceremonies. These are organized by the local village councils (*soviets*) in Soviet Transcarpathia or by their equivalent in Czechoslovakia, the "national committees." However, even the secular funerals retain some of the elements of the traditional folk funeral.

Mykola Mušynka
Prešov, Czechoslovakia

This is the last in a series of nine articles covering the full cycle of Carpatho-Rusyn customs: Christmas and New Year; Easter; Pentecost/Rusalja; Pastoral Festivals/St. George's Day; Summer Festivals/St. John's Day; Harvest Festival and St. Andrew's Day; Birth and Baptism; the Wedding; the Funeral. For those who may not have the full set of this fascinating series, you may obtain it by ordering all issues for the years 1983 through 1986 ($7.00 per year), available from the Carpatho-Rusyn American, *7556 Middle Ridge Road, Madison, Ohio 44057.*

THE CARPATHO-RUSYN EMBLEM AND FLAG

Several readers have inquired whether the Carpatho-Rusyn homeland ever had its own national emblem and flag, and if so, what did they look like and what were their origins? In actuality, there was an emblem and a flag, particularly for the historic region known as Subcarpathian Rus'. Both the emblem and flag were created only in the twentieth century and both were used for official purposes for no more than two decades.

The oldest emblems in the Carpatho-Rusyn homeland are those that began to come into use during the fifteenth century for each of the many counties (*župy, comitati*) within the historic Hungarian Kingdom. Carpatho-Rusyns inhabited the northern parts of eight counties, from west to east: Szepes (Spiš), Abaúj-Torna, Sáros (Šaryš), Zemplén (Zemplyn), Ung (Už), Bereg, Ugocsa (Ugoča), and Máramaros (Marmaroš). However, the emblems of those counties represented the heraldic needs of the Hungarian administration and had no particular Carpatho-Rusyn component, even though the image of the bear appeared on two of them (Bereg and Ugocsa) and the blue and gold colors were used on almost all (except Máramaros) — a fact, nevertheless, which did not really distinguish the emblems of the partially-inhabited Rusyn counties from the vast majority of the other Hungarian county emblems.

The need for a specific Carpatho-Rusyn emblem and flag was directly related to the establishment in late 1918 of the new republic of Czechoslovakia. By the spring of 1919, Rusyns living south of the Carpathians had joined Czechoslovakia: those in the Prešov Region came under a Slovak administration, while the majority in Subcarpathian Rus' obtained their own autonomous province. In fact, Subcarpathian Rus' (in Czech: *Podkarpatská Rus*) was the only part of the new Czechoslovak republic whose particular status — with "the fullest degree of autonomy compatible with the unity of the Czechoslovak state" — was guaranteed by an international treaty (September 1919) and reiterated in the Czechoslovak constitution (February 1920).

Part of the trappings of Subcarpathian autonomy included an official symbol, and a Czechoslovak law (No. 252) of March 1920 proclaimed the existence of an emblem for the new nation's eastern province. The emblem consisted of a shield divided vertically into two halves: on the left was a series of seven wide horizontal azure blue (4) and yellow (3) alternating stripes; on the right, a red bear standing upright on a plain white background and facing left toward the horizontal stripes. The bear had become the symbol of the mountainous Carpathian region, especially in the eyes of the Czech public, while some writers have suggested that the blue and yellow horizontal stripes symbolized the seven major rivers of Subcarpathian Rus' (Tisa, Už, Latorycja, Boržava, Rika, Tereblja, Teresva).

The official national emblem for Subcarpathian Rus' also appeared in the top right hand corner of both the "great" and "intermediate" emblems of the Czechoslovak republic. However, while the Subcarpathian emblem was described in

Czechoslovak publications and in textbooks in Subcarpathian schools, its appearance in public life was not particularly widespread. For instance, as many historic photographs from the 1920s and 1930s reveal, most public buildings in Subcarpathian Rus' had the "small" Czechoslovak emblem on them, which included only the symbols of Bohemia-Moravia and Slovakia.

While Subcarpathian Rus' had its own national emblem, the only flag in official use was that of the Czechoslovak republic, which had no particular Carpatho-Rusyn elements in its design. However, there were Carpatho-Rusyn flags and they were invariably blue and yellow in color.

Some writers have suggested that the use of blue and yellow on flags and other symbols in the Carpathian homeland goes back to the medieval times. Later, blue and yellow did become the official colors of the Greek Catholic eparchies of Mukačevo (since 1772) and Prešov (1818). Finally, Carpatho-Rusyn immigrants in the United States — who in any case were so instrumental in having their homeland join Czechoslovakia — brought back blue and yellow flags (one horizontal bar for each color) which were used at public manifestations. For instance, blue-and-yellow Carpatho-Rusyn flags flew alongside Czechoslovak flags at both the May 1919 national congress in Užhorod and the meeting in Prague that witnessed the Rusyn declaration of unity with Czechoslovakia. The Carpatho-Rusyn flag was subsequently used at public manifestations in the province during the 1920s and 1930s.

The official Subcarpathian emblem with the bear and the unofficial blue and yellow flag remained in use until the very end of Czechoslovak rule, including the period of full-fledged

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THE CARPATHO RUSYN EMBLEM AND FLAG

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autonomy for the region (renamed Carpatho-Ukraine) that lasted from October 1938 to March 1939. Only on the very last day of this period (March 15, 1939), when the Carpatho-Ukraine declared its independence, were some changes introduced. In its constitution (paragraph 6), the Carpatho-Ukrainian "republic for a day" declared that on the Subcarpathian provincial emblem the bear would become gold on a red background and that the trident (the medieval symbol of Kievan Rus' which had become synonymous with Ukrainian nationalism in the twentieth century) would be added in the center of the top blue bar on the left half of the emblem. The same constitution (paragraph 5) also declared that the old blue and yellow flag become the official flag of the Carpatho-Ukrainian state.

With the occupation of all of Subcarpathian Rus' in March 1939 by the Hungarians and the subsequent incorporation of the area into the Soviet Union in June 1945, the region lost any particular autonomous status. Therefore, both the Carpatho-Rusyn national emblem and flag, so intimately tied to Czechoslovak rule, ceased to exist. Only in the United States, among Carpatho-Rusyn immigrants and their descendants, do the historic national emblem and flag appear in some publications and cultural gatherings. In some cases, the standing red bear appears on a silver instead of white background in the national emblem, which in turn is superimposed in the middle of the blue and yellow flag.

Paul R. Magocsi

OUR FRONT COVER

Original sketch of a Carpatho-Rusyn wooden church by Peter Hnath of Minneapolis, Minn.

RECENT PUBLICATIONS 1982

Naukovyj zbirnyk Muzeju ukrajins'koji kul'tury u Svydnyku (Scholarly Papers of the Museum of Ukrainian Culture in Svidník), Vol. X, edited by Ivan Rusynko. Bratislava and Presov: *Slovac'ke pedahohične vyd-vo, viddil ukrajins'koji literatury* for the *Muzej ukrajins'koji kul'tury u Svydnyku*, 1982, 900 p.

Under the direction of Ivan Macyns'kyj (the responsible editor for this and other recent volumes), the *Naukovyj zbirnyk* has reached a new level of scholarly importance for Carpatho-Rusyn studies. Not only is this volume the largest produced so far in the annual series, it is also the first to place the greatest emphasis on publishing archival materials.

RECENT PUBLICATIONS 1982

Of particular value is the collection of poetry by the early nineteenth-century Carpatho-Rusyn poet and philosopher Vasyl' Dovhovyč. His 252-page manuscript, dated 1832 and written in Latin, Hungarian, and Rusyn, is reproduced in its entirety as a photofacsimile, and it is followed by a translation into Ukrainian (pp. 113-232). The compiler, Ivan Macyns'kyj, has also provided an extensive scholarly biography of Dovhovyč, who besides his priestly duties was a specialist on the German philosopher Kant (pp. 23-110).

Two other rare works appear in volume X of the *Naukovyj zbirnyk.* Bishop Ivan Bradač's *Bukvar'* (Primer) — all but a few copies of which were destroyed soon after publication in 1770 — is reproduced in photofacsimile with a brief introduction by Stepan Hostynjak (pp. 233-273). Jakiv Holovac'kyj's uncompleted dictionary of the "Little Russian speech collected in Galicia and northeastern Hungary" (from A to Z — the ninth letter of the Cyrillic alphabet), which was compiled during the mid-nineteenth century, is published for the first time with a solid introductory analysis by the contemporary Carpatho-Rusyn linguists, Josyf Dzendzelivs'kyj and Zuzana Hanudel' (pp. 311-612).

Other studies in this invaluable volume include a description from the Prešov Region of popular Carpatho-Rusyn beliefs about demonic women by Nadija Varchol (pp. 275-309); a history of the strike movement among Carpatho-Rusyns in Subcarpathian Rus' and the Prešov Region during the early 1930s by Ivan Hrančak (pp. 7-21); and a report on recent archeological research in 1976 at the remains of the monastery in Krásny Brod by Ladislav Oleksa (pp. 611-640). The volume also includes numerous illustrations; résumés of each article in Slovak, German, and Russian; and comprehensive indices.

Nemet, Myroslav. *Molode vyno: holos molodych avtoriv* (Young Wine: The Voice of Young Authors). Prešov and Bratislava: Slovac'ke pedahohične vydavnyctvo, viddil ukrajins'koji literatury, 1982, 194 p.

This small anthology contains a selection of literary works (prose and some poetry) of Ukrainian-language writers in the Prešov Region of Czechoslovakia. Of the eleven authors represented — Nadija Varchol, Pavlo Vasyl', Rudol'f Dem-"jan, Pavlo Maskalyk, Olena Hyc' Mycovčyna, Josyf Mulyk, Jeva Olear, Marija Paraska, Stepan Suchyj, Lesja Jarmak, Ivan Jackanyč — only two were born before World War II. The editor has also provided brief biographical sketches on each of these relatively unknown authors.

Nova dumka (New Thought), Vol. XI, Nos. 31-34 (Vukovar, 1982), 92, 96, 64, and 64 p.

This volume of *Nova dumka* continues to provide information on all aspects of Carpatho-Rusyn life in Yugoslavia —

both in the Vojvodina (Bačka) and Srem regions — and to serve as the only forum for recent writings on Carpatho-Rusyns by authors in the homeland and in the West. Among the latter are brief surveys of Carpatho-Rusyn settlements in northeastern Hungary during the eighteenth and nineteenth centuries by Atila Paladi-Kovač (No. 31) and Rusyn immigration from Galicia and Subcarpathian Rus' to Yugoslavia by Krunoslav Tkalac (No. 31). Longer studies include a Vojvodinian Rusyn translation under the title "Ja rusyn bil, jesm' i budu" of Paul R. Magocsi's response to Vasyl Markus on Carpatho-Rusyn national identity (Nos. 32 and 33) and the first part of a monograph on the history of Ruski Krstur, the largest Carpatho-Rusyn settlement in the Vojvodina, by Janko Olejar (No. 34).

Ojtőzi, Eszter. *A máriapócsi baziliták cirillbetűs könyvei* (Cyrillic Books from the Basilian [Monastery] in Máriapócs). Régi tisántúli könyvtárak, Vol. II. Debrecen: Kossuth Lajos tudományegyetem könyvtára, 1982, 138 p. and 44 plates.

The Basilian Monastery at Máriapócs, located in northeastern Hungary, has since its establishment in 1749 been an important cultural and religious center for Rusyn and magyarized Rusyn Greek Catholics living on the Hungarian plain. The monastery became famous among local Greek Catholics as well as those Rusyns living farther north in the Carpathian Mountains who participated in annual religious processions (*otpustỹ*) to pray before the church's icon of the Weeping Mother of God. Máriapócs was also an important cultural center with its own school and rich library.

This volume reflects the riches of the Máriapócs library, which at its height had over 2000 volumes. Hardly any volumes from the old library are left in Máriapócs itself, but since 1950 they are found in various state and private depositories, especially the University of Debrecen Library. Despite being in a Hungarian-speaking environment, the liturgical language of the Greek Catholic faithful was Old Slavonic, and therefore the original library's holdings, as reconstructed by the compiler of this catalog, are primarily in Cyrillic. Of the 145 old books described here, most were printed beyond the Carpathians, especially in L'viv, Počajiv, Kiev, and Moscow, attesting to the long tradition of cultural and religious contacts with the east. The oldest imprint is a copy of the famous Ostrih Bible from 1581. The library also held several works prepared by Carpatho-Rusyn authors (Aleksander Duchnovyč, Ivan Kutka, Mychail Lučkaj, Anatolij Kralyc'kyj, Andrej Popovyč) from the nineteenth century, as well as copy of the oldest book for Carpatho-Rusyns, Bishop de Camillis' 1692 *Catechism,* and Arsenij Kocak's late eighteenth century Rusyn grammar.

This catalog includes a brief history of the Máriapócs library, a list of all old Cyrillic books and some manuscripts, various indices and 44 poorly reproduced illustrations. The introduction and notes are in Hungarian, book titles in the original Slavonic, and résumés in Russian.

Olbracht, Ivan. *Hory a staletí* (The Mountains and the Centuries). Spisy, Vol. X. Prague: Československý spisovatel, 1982, 304 p.

This is the eighth edition of Olbracht's collection of reportages on life among the Carpatho-Rusyns in Subcarpathian Rus' (Transcarpathia), which was first published in 1935. The Czech author visited the province on numerous occasions between 1931 and 1936, and besides numerous perceptive essays on contemporary life there (several of which appear in this collection), he also published the popular novel, *The Bandit Mykola Šuhaj* (1933).

The newest edition of *Hory a staletí* includes the 10 original chapters from the first edition as well as two other essays on Rusyn life published elsewhere in Czech journals in the early 1930s. An afterword by Ludmila Lantová (pp. 240-261) places the book and Olbracht in the broader context of Czech-Rusyn cultural relations during the interwar period; editorial comments by Emanuel Macek (pp. 262-293) trace the rather complicated publication history of the book from 1932 (when a few essays already appeared) to 1982.

Olbracht, Ivan; Nový, Karel; Vančura, Vladislav. *Marijka nevěrnice* (The Unfaithful Marijka). Prague: Odeon, 1982, 287 p.

During the summer of 1933, some of the leading figures of the Czech artistic world descended on the little Carpatho-Rusyn village of Koločava, high in the mountains of central Subcarpathian Rus' (Transcarpathian oblast). Drawn there by Olbracht — who was already famous for his novel about the contemporary Carpatho-Rusyn folk hero, Mykola Šuhaj — the Czech artists undertook to make a feature-length film about life in Subcarpathian Rus'. In an effort to achieve extreme realism, they decided not to use professional actors, but rather local inhabitants. Thus, the film which premiered in 1934 in Prague has a complete dialogue in local Rusyn dialects.

Olbract and Nový wrote the script, which is about the rage of a husband who returns home to find that his wife has had an affair with a neighbor. Vančura, himself an accomplished author, served as the director, while the best-known Czech modern composer, Bohuslav Martinù, was engaged to write the score. This volume includes the complete text in Czech used as the basis for the film, and it is accompanied by as many as 173 photographic scenes. There is also an introduction on how the film was produced by Pavel Taussig (pp. 7-34); recollections by the film's creators; contemporary criticism; and several photographs of the production, including the leading "actress," Anna Škelebej, who lives today in Bardejov, eastern Slovakia.

Pekar, Atanasij V. *Ispovidnyky viry našoji sučasnosty: pryčynok do martyroloha Ukrajins'koji katolyc'koji cerkvy pid sovitamy* (Contemporary Martyrs of the Faith: A Contribution to the Martyrology of the Ukrainian Catholic Church Under the Soviets). Ukrajins'ka duchovna bibloteka, No. 60. Toronto and Rome: Vyd-vo 00. Vasylijan, 1982, 332 p.

This well-written book in Ukrainian traces the history of the liquidation of the Greek Catholic Church after World War II in those lands that had come under direct Soviet rule or influence — eastern Galicia and Subcarpathian Rus' (Transcarpathia) in the Soviet Ukraine and the Prešov Region in Czechoslovakia. Of particular interest are the extensive sections on Carpatho-Rusyn lands (pp. 175-306) where the Greek Catholic Church was legally banned, first in Transcarpathia (1949) and then in the Prešov Region (1950).

The Reverend Pekar tells the story in an engaging manner, with special emphasis on the biographies of those clergy who were imprisoned and who died for their faith, including the last Greek Catholic bishop of Mukačevo, Teodor Romža (1911-1947), and the bishops of Prešov, Pavel

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RECENT PUBLICATIONS

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Gojdič (1888-1960) and Vasyl' Hopko (1904-1976). Particularly valuable are extensive quotes from memoirs and other reports written by eyewitnesses to the events.

(Available from the Basilian Press, 286 Lisgar Street, Toronto, Ontario M6J 3G9 for $12.00)

Podolák, Ján. *Tradičné ovčiarstvo na Slovensku* (Traditional Sheep Raising in Slovakia). Bratislava: Slovenská akadémia vied, 1982, 232 p.

Thirty years of research in over 400 villages including interviews with 600 individuals has resulted in this scholarly monograph. For the most part, the areas analyzed are Rusyn villages in the Prešov Region mountainous areas of northern Spiš, Šaryš, and Zemplyn. In each of the book's nine chapters, the author provides Rusyn dialectal terminology and he shows the differences between Rusyn and Slovak sheepraising techniques.

Particularly interesting are the chapters dealing with the organized basis of sheepraising; the shepherds' work habits and living quarters (*koliba*); popular cures for sheep; and techniques for preparing milk products and wool. The volume contains numerous photographs taken primarily by the author during his research expeditions. The Slovak text is followed by extensive résumés in Russian and German.

Semenjuk, N.N. et al., eds. *Istorija gorodov i sel Ukrainskoj SSR: Zakarpatskaja oblast'* (The Transcarpathian oblast). Kiev: Glavnaja redakcija Ukrainskoj sovetskoj enciklopedii, 1982, 612 p.

This monumental encyclopedia of the Transcarpathian oblast (Subcarpathian Rus') is a revised and updated Russian-language version of a work that first appeared in Ukrainian in 1969 as part of the 26-volume series titled the History of Cities and Villages in the Ukrainian SSR. This edition follows the same format as the first edition. It begins with extensive historical surveys of the oblast as a whole (pages 9-87) and its administrative center Užhorod (pages 88-120). Then follow chapters on each of thirteen counties (*rajony*) in the Transcarpathian oblast. Within each of the county chapters, there are histories of the major cities or towns followed by briefer descriptions of the larger villages.

The result is a collection of histories varying in length of 295 cities, towns, and villages in Soviet Transcarpathia, which represents almost half the total number of settlements in the region. The volume also includes 24 maps, 26 pages of color plates, illustrations accompanying almost every page of text, a dictionary of historical and region terms, and comprehensive personal and geographic name indices. Although a large portion of the historical data in each of the sections stresses the last three decades of Soviet rule, this volume is still an invaluable resource for earlier as well as more recent developments in the region, and it provides in many cases the only available historical surveys of specific towns and villages inhabited by Carpatho-Rusyns and minorities living in Transcarpathia.

RUSYN FORUM

Minneapolis, Minn. On March 3, the Rusin Association of Minneapolis held its first annual Duchnovyč Dinner in honor of the national awakener of the Carpatho-Rusyn people, the Reverend Aleksander Duchnovyč. Over sixty people attended the event, which featured a menu of traditional Carpatho-Rusyn foods and the performance of Carpatho-Rusyn folksongs.

Aliquippa, Pa. On March 9, Ron Markvan of Ambridge, Pennsylvania demonstrated the art of *pysankȳ* to members of Greek Catholic Union Lodge 10 at St. George Byzantine Catholic Church.

Toronto, Ont. On April 4, members of the Orthodox Carpatho-Rusyn community of Toronto participated in a memorial service (*panachida*) to honor the memory of the Abbess Paraskeva Prokop, founder of the All-Holy Theotokos Convent in Lipša, a village near Chust in Subcarpathian Rus', and from the 1950s until her death in 1967 the abbess (*ihumena*) of the famous St. Nicholas Monastery at Černeča Hora near Mukačevo. The service was held at the Holy Trinity Russian Orthodox Church (Synod Abroad) as part of the Russian Orthodox of Canada Millennium Project.

Philadelphia, Pa. Over 75 people attended the Carpatho-Rusyn Research Center's seminar titled "Carpatho-Rusyn Studies: New Research and New Sources, A Decade of Work, 1975-1985." Held April 17, 1986, at the University of Pennsylvania and co-sponsored by its Center for Soviet and East European Studies, the seminar featured the presentation of a number of scholarly papers dealing with the Carpatho-Rusyn experience in Europe and America, including aspects of culture, folklore, music, religion, and history. All those presenting papers had completed extensive research in Carpatho-Rusyn studies in American universities as well as abroad.

St. Paul, Minn. The Rusin Association of Minnesota represented the Carpatho-Rusyns for the second year at the Minnesota Festival of Nations April 25 through 27. The theme for the festival was the Statue of Liberty. The Rusin Association displayed articles portraying the Carpatho-Rusyn immigrant experience at a booth adorned with drawings of folk life in the Carpathians created by member Peter Hnath. Anna Novak exhibited embroidery done in the Carpathian Region and Nick Hnath described his experience of youth in Matiysová, the former Spiš county in present-day Czechoslovakia; his immigration to America; and his settlement in Minnesota.

Minneapolis, Minn. On May 3, 1986, the Rusin Association of Minnesota sponsored a symposium titled "Rusins, Who Are They? Perspectives on Rusin Ethnicity" at the University of Minnesota. The all-day symposium examined Rusyn ethnicity from Carpatho-Rusyn, Russian, Slovak, and Ukrainian perspectives. Those presenting the various points of

view were Dr. Paul R. Magocsi of the University of Toronto (Carpatho-Rusyn); Dr. Michael Zarechnak of Georgetown University (Russian); Dr. M. Mark Stolarik of the Balch Institute of Ethnic Studies (Slovak); and Dr. Myron Kuropas of the Ukrainian National Association (Ukrainian).

Montclair, N.J. A special Bible meeting was held May 17 at the Kimberly Academy by the descendants of the unique Carpatho-Rusyn Bible-studying community originating from Proctor, Vermont and described in the *Rutland Historical Society Quarterly* Volume XV, No. 2 (1983) in an article titled "Prorocheskoe Svietlo." Reprints of the article are available for $2.50 from the Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, New Jersey 07022.

Kenosha, Wisc. St. Irene Byzantine Catholic Church of Bristol, Wisconsin, held a Slavic Folk Festival at St. Joseph High School Auditorium here on May 18. Nine Slavic folk ensembles performed the songs and dances of various Slavic groups. Carpatho-Rusyn folk songs and dances were performed by the folk ensemble of St. Michael Orthodox Church of Niles, Illinois.

Pittsburgh, Pa. On May 24-26, 1986, the Carpatho-Rusyns were represented at the 27th annual Pittsburgh Folk Festival held at the David Lawrence Convention Center. The *Slavjane* folk ensemble of Holy Ghost Byzantine Catholic Church in McKees Rocks, Pennsylvania, once again performed Carpatho-Rusyn songs and dances while its parents' organization served Carpatho-Rusyn delicacies. A display booth dedicated to Carpatho-Rusyn dancing and culture exhibited photos of Carpatho-Rusyn folk ensembles in the United States and Europe as well as embroidery, woodwork, leatherwork, *pysankȳ* (Easter eggs), ceramics, and Rusyn folk costumes. The items were on loan from the private collections of Jerry Jumba of McKees Rocks, John Righetti of Avalon, Pennsylvania and Msgr. Basil Shereghy of McKeesport, Pennsylvania. Carpatho-Rusyn items, including *pysankȳ*, religious items, and Easter basket covers, were also sold at a booth.

Pittsburgh, Pa. On June 26, 1986, the 62nd Carpatho-Russian Day was held at Kennywood Park. The event, sponsored by the Pittsburgh Deanery of the American Carpatho-Russian Orthodox Greek Catholic Diocese, has served for many years as an event at which Carpatho-Rusyns from throughout the tri-state area can gather. Traditional Carpatho-Rusyn foods were served by the Pittsburgh District of the American Carpatho-Russian Youth (ACRY). Carpatho-Rusyn folk dances were performed by the *Vesely Krajane* folk ensemble of Sts. Peter and Paul Orthodox Church in Windber, Pennsylvania. Rusyn folk songs and religious hymns were sung by the choir of St. John the Baptist Orthodox Church of East Pittsburgh, Pennsylvania.

Cracow, Poland. On July 17, 1986, Professor Paul R. Magocsi of the University of Toronto delivered a lecture at a conference sponsored by the Polish-American Historical Association and the Research Institute (Instytut Badań Polonijnych) at the Jagiellonian University in Cracow, one of the oldest and most distinguished scholarly centers in eastern Europe. Professor Magocsi spoke on the topic, "Carpatho-Rusyn Studies: A Decade of Accomplishment and an Agenda for the Future," in which he described the worldwide renaissance in Rusyn studies that has occurred during the past decade.

While in Poland, Professor Magocsi also participated in the Fourth Annual Lemko Festival "Vatra," held this year in the Carpatho-Rusyn village of Bartne. Local Lemko cultural leaders were particularly pleased with several publications of the Carpatho-Rusyn Research Center given to them by Professor Magocsi.

Pittsburgh, Pa. On July 31, 1986, Byzantine Catholic Day (formerly *Rus'kyj Den'*) was held at Kennywood Park. Sponsored by the Byzantine Catholic Metropolitan Archdiocese of Pittsburgh, the event serves as a time for Carpatho-Rusyn Greek Catholics to gather from throughout the tri-state area.

Washington, D.C. Sister Joan L. Roccasalvo, CSJ, Coordinator of the Eastern Christian Studies Program at the University of Scranton, presented a scholarly paper at the 17th International Byzantine Congress held at Dumbarton Oaks and Georgetown University during the first week of August. The paper discussed the nature and structure of Carpatho-Rusyn plainchant (*prostopinije*) as a unique expression of Rusyn culture and religion in both Europe and America.

Freeland, Pa. On August 17, 1986, St. Mary's Byzantine Catholic Church here culminated the celebration of the centennial of its founding with a Hierarchical Divine Liturgy with Bishop Michael Dudick, bishop of the Diocese of Passaic, as main celebrant. All the Byzantine Catholic bishops in the United States also attended the liturgy, along with Metropolitan Archbishop Stephen J. Kocisko, Metropolitan of the Byzantine Catholic Archdiocese of Pittsburgh. A centennial banquet was held later at the Hershey Pocono Resort in White Haven, Pennsylvania.

St. Mary's Church is the oldest Carpatho-Rusyn Greek Catholic parish within the Byzantine Catholic Archdiocese.

McKeesport, Pa. On August 19-21, 1986, McKeesport held its 26th annual International Village celebration at Renziehausen Park. The *Rusynȳ* folk ensemble of St. Nicholas Byzantine Catholic Church in McKeesport performed traditional Carpatho-Rusyn songs and dances. The festival is western Pennsylvania's second largest ethnic festival.

Uniontown, Pa. From August 29 to September 1, 1986, thousands of Byzantine Catholics of Carpatho-Rusyn descent converged on Mount St. Macrina for the 52nd annual pilgrimage to Our Lady of Perpetual Help, sponsored by the Metropolitan Archdiocese of Pittsburgh. This annual pilgrimage has played a significant role in the lives of Carpatho-Rusyn Greek Catholics in the United States and continues the tradition of the religious procession (*otpust*) brought from Europe by the first Carpatho-Rusyn immigrants.

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THE CARPATHO-RUSYN AMERICAN

The Carpatho-Rusyn American is published quarterly by the Carpatho-Rusyn Research Center, Inc., a non-profit cultural organization whose purpose is to promote knowledge about all aspects of Carpatho-Rusyn culture through the publication and/or distribution of scholarly and educational material about the Rusyn heritage in Europe and America.

All communications concerning content should be directed to:

Patricia A. Onufrak, Editor
Carpatho-Rusyn American
1718 Linwood Place
McLean, Virginia 22101

Editor: Patricia A. Onufrak
Associate Editor: Andrew G. Kovaly
Assistant Editor: John J. Righetti
Consulting Editor: Patricia A. Krafcik
Business Manager: Steve Mallick

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CARPATHO-RUSYN AMERICAN

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FROM THE EDITOR AND ASSISTANT EDITOR

Anyone who has ever been part of a voluntary organization, particularly in a leadership capacity, realizes that there comes the time when it is necessary for the gavel to be passed — the time when new leadership takes over, guiding the organization and incorporating new ideas. That time has arrived for the editorial staff of the *Carpatho-Rusyn American*.

The assistant editor and I must, with much regret, step down from our positions. Family and career concerns limit the time we can devote to the newsletter. While we will maintain our interest in the work of the Carpatho-Rusyn Research Center, it is no longer possible for us to pursue this labor of love with as much intensity as we had in the past.

Some might look upon this "passing of the gavel" as a crisis, but we see it as a great opportunity — an opportunity for growth. Such opportunities are good news to the *Carpatho-Rusyn American* and the Rusyn-American community because they are an indication that our ethnic group has a solid base and changes such as these will have a positive effect.

The staff of the *Carpatho-Rusyn American* has always been very small. And yet, over the last three years, we have seen increased participation by interested Rusyn Americans who want to become part of the effort to inform our community and others about the vital and beautiful culture of "our people." We can attribute that increase to the educational work of the Carpatho-Rusyn Research Center through vehicles such as its publications and this newsletter. The awareness Rusyn Americans have of their culture and ethnic identity has come of age. The Rusyn-American community has evolved into a group of people conscious of and comfortable with its identity. We have not followed the same evolutionary pattern that other groups have followed in the United States, but we have succeeded in reaching the advanced level of awareness and achievement towards which most ethnic groups strive. This awareness was achieved with a greater emphasis on education in a more rational, rather than emotional, way.

In the process, we have also become an anomaly among American ethnic groups — many of those who are now aware of and comfortable with their Carpatho-Rusyn heritage and identity are younger individuals. Therefore, while other groups are beginning to see a waning of commitment to ethnic identity among the younger generation, we are experiencing the opposite in both the academic arena and in the Rusyn-American community in general. This is indeed an encouraging sign.

At the Carpatho-Rusyn Research Center's spring conference in Philadelphia, not only were we impressed with the quality of the scholarly work being done on our people throughout the nation, but we were also intrigued by the fact that this work was being done by individuals who just five years ago were not studying our people. They were a new breed of young scholars focusing their careers on the study and publication of material about Carpatho-Rusyns.

Just a few months later, Mr. Righetti and I had a telephone conversation in which he described the Carpatho-Rusyns' involvement in the Pittsburgh Folk Festival, the largest ethnic festival in Pennsylvania. An observation he made was significant. He was part of a group representing the Rusyn-American community at the Carpatho-Rusyn information booth, answering questions about our culture. He mentioned that in past years, many people came to the booth to ask whether this region was where their families came from and if this was indeed their people, trying to determine whether or not they were Carpatho-Rusyn. At this year's festival, for the first time, the majority of those who stopped at the booth did not ask, "Is this what I am?," but instead declared, "*This* is what I am." Most knew that they were Carpatho-Rusyn.

These events are indeed significant. They show the impact of organizations like the Carpatho-Rusyn Research Center and vehicles such as this newsletter.

We are now in the throes of a change in leadership. During any other time period, this could have been a leadership crisis. Fortunately, it is not. Ten years of educational effort by the Carpatho-Rusyn Research Center and other organizations has produced a number of educated, young Rusyn Americans who are more than capable of assuming positions with this newsletter and helping it succeed and grow.

Starting with the next issue, the *Carpatho-Rusyn American* will be headed by the new editor, John Haluska. Mr. Haluska, one of the founding members of the Rusin Association of Minnesota, is articulate, educated, and well-versed in the history and culture of Carpatho-Rusyns in Europe and in the United States. He has, through his involvement with the Rusin Association, helped Rusyn culture attain exposure never thought possible, securing government funding to publicize our people's experience in this nation. We are confident that he is the right person to assist at this stage in the evolution of this newsletter.

Andrew Kovaly, currently associate editor of the *Carpatho-Rusyn American*, will be assuming Mr. Righetti's editorial duties and assisting with production. Mr. Kovaly has been active in the preservation of Carpatho-Rusyn culture most of his life. As director of the *Rusyn̄* performing ensemble of McKeesport, Pennsylvania, he has made thousands aware of the magic of Carpatho-Rusyn song and dance. Mr. Kovaly had also served as interim editor of this newsletter in 1983 and has valuable experience in the production aspects of publishing this newsletter.

These two individuals will, no doubt, do a fine, effective job producing this newsletter. But the stories about the Philadelphia conference and Pittsburgh Folk Festival show another facet of this leadership issue. Now, after ten years of education by the Center, many of you have the knowledge and abilities which will enable you to lend your talents to this newsletter. If you can assist in writing, printing, photography, production, or any other area, we can utilize your talents in producing the *Carpatho-Rusyn American*. Please write to John Haluska at Route 1, Box 488, Cambridge, Minnesota, 55008, and let him know how you might like to become involved.

In closing, Mr. Righetti and I thank all of you who have made this such an enjoyable and fulfilling experience for us. We cherish all the letters and telephone calls from subscribers and fondly recall our experiences with the Rusyn-American community. Most importantly, we are glad that we had the opportunity to contribute to a movement that is vital and growing. We have total confidence in the abilities of the new staff and we offer our support and best wishes for success.

We believe that the best has yet to come.

HAVRIJIL KOSTEL'NYK (1886-1948)

Just as few people realize that the smallest Germanic language is Faeroese (spoken in the Faeroese Islands) and the smallest Romance language is Ladin (spoken in a few valleys in northern Italy), so too do only a few know that the smallest Slavic language is Rusyn as spoken in the Vojvodina or historic Bačka region of Yugoslavia. Although Vojvodinian Rusyn has at most only 25,000 speakers, since World War II the language is an official regional one, with its own newspapers, journals, books, schools, radio and television programs, and even a university institute, the Chair of Rusyn Language and Literature at the University of Novi Sad.

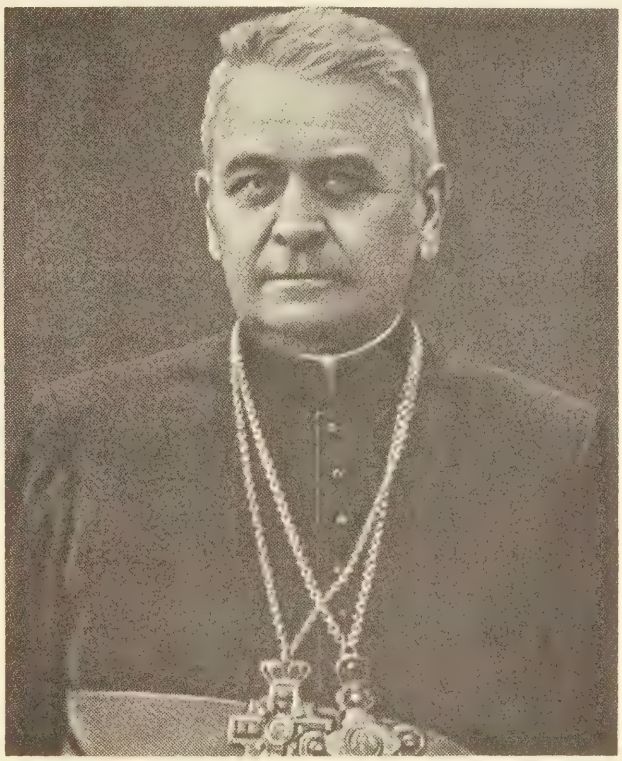
The favorable status that the Vojvodinian Rusyn language enjoys during recent decades is in large part the result of Yugoslavia's policy toward its national minorities. Yet even such policies would be ineffective if local national leaders had not done their own part in preserving the cultural and linguistic heritage of their people. In short, the success and virtual existence of the Vojvodinian (Bačka) Rusyn language is due to one man, Havrijil Kostel'nyk, whose centenary is being celebrated this year.

Havrijil Kostel'nyk was born in 1886 in the small town of Ruski Krstur (Kerestur), the center of Carpatho-Rusyn settlement in the historic Bačka region of what was then the Kingdom of Hungary, today the Vojvodina in Yugoslavia. His parents were peasant agriculturalists, and of the six children in the family only Havrijil was chosen to prepare for another career — the priesthood.

At twelve years of age he was sent farther north to Zagreb in Croatia (at the time also a part of Hungary), where he completed the gymnasium and entered the theological school in 1906. But one year later he was invited to complete his training at the Greek Catholic Seminary in L'viv, the Polish-Ukrainian city north of the Carpathians in Austrian Galicia. Finally, Kostel'nyk spent over two years at the Catholic University in Freiburg, Switzerland, which awarded him a doctorate in theology in 1913.

While still a gymnasium student Kostel'nyk revealed a talent for writing, and he published a small collection of poetry, titled *Z mojoho valala* (From My Village, 1904). The most remarkable aspect to this little volume was its language. Unlike many other Carpatho-Rusyn writers before and after him, who felt that their native speech was somehow unworthy for publication and who tried to write in a "higher" literary language like Church Slavonic, Russian, or Ukrainian, Kostel'nyk showed that the only way to reflect his own inner poetic feelings and to communicate them to his people was through the language closest to the heart and soul — the mother tongue. Two decades later, he provided a standard for others who also wished to teach and write by publishing the *Hramatika bačvan'sko-ruskej bešedi* (A Grammar of the Bačka-Rusyn Language, 1923). With these two publications, Kostel'nyk provided the first literary work and first grammar, thereby single-handedly launching the history of what has come to be called the newest East Slavic literary language — Vojvodinian Rusyn.

Although Kostel'nyk continued to write some poems and prose works in his native Rusyn, after his formal studies were completed he devoted most of his attention to the Greek Catholic religious and cultural life of Galicia. He returned there from Switzerland in 1913, got married, was ordained, and taught at the L'viv gymnasium and later its theological seminary and academy, even after it became part of the restored state of Poland in 1919. Throughout the interwar years, Kostel'nyk sided with those religious activists, including the highest Greek Catholic prelate in Eastern Europe, Metropolitan Andrej Šeptyc'kyj, who favored an eastern orientation and preservation of traditional rights and practices. As time went on, Kostel'nyk became increasingly critical of his church's orientation toward Roman practice, leveling attacks against such tendencies in his publications and, after 1934, as parish priest of the Cathedral of St. George in L'viv.



These were unsettling times in eastern Europe, and Dr. Kostel'nyk was soon to be engulfed by external events. He did survive the fall of Poland and the Soviet occupation of eastern Galicia (1939-1941), the German occupation during the war (1941-1944), and the return of the Red Army and reincorporation of the region into the Soviet Union in 1944. The end of the war brought new challenges, however. With the return of a Soviet regime, the Greek Catholic Church in Galicia was outlawed in 1946 and its bishops and priests given a choice — conversion to Orthodoxy or imprisonment.

No bishops but several priests did choose for various reasons to convert to Orthodoxy, and the recognized leader of that government-supported movement was none other than the Reverend Havrijil Kostel'nyk, who actually headed the committee that pronounced in March 1946 the liquidation of the Greek Catholic Church in L'viv and its incorporation into Russian Orthodoxy. Because of his prominent role in these postwar developments, Kostel'nyk was assassinated in 1948 — some say by Ukrainian nationalists as revenge for his work in destroying Greek Catholicism, others say by Soviet agents because he knew too much about how the church's liquidation took place.

(Continued on page 7)

THE SOPILKA

The author of this article, Viktor Šostak, is a specialist on Carpatho-Rusyn folk instruments and a curator at the Užhorod Historical Museum. This article is the conclusion of a series on folk instruments and was translated by Margarita S. Mikhalyova and Jerry Jumba. — Editor.

Did you hear how a *sopilka* plays? If not, you can hear this in Transcarpathia. Go where the bright colors and wonderful sounds create a musical magic all their own. Among the rustling of the pines and gurgling of mountain streams, many musicians are born. Under sensitive fingers, not only violins, *cymbali*, and *trembitȳ* play, but the leaf of the periwinkle and the skin of an ordinary fish also have a musical life in the musician's hands. But certainly the most unusual voice is that of the *sopilka*.

Oj chto toto v polonyni hraje na sopilci?
To mij ljubko soloden'kij dozyraje vivci.

Sopiločka javorova skrypočka z horicha,
Jak zahrajut', zaščebečut to moja uticha.

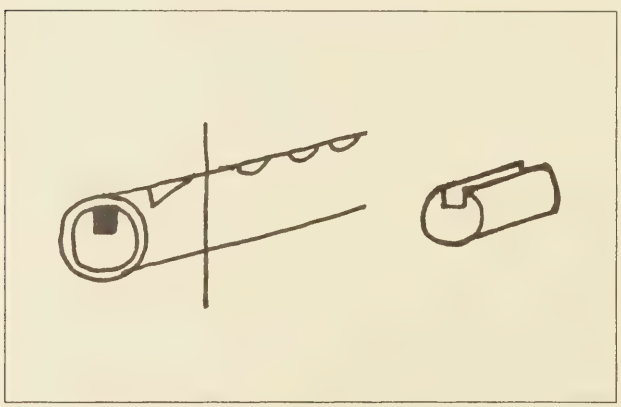
Veselen'ko zaspivaju, v sopilku poduju,
Spivanočok dosta znaju, rota ne škoduju.

Oh, who plays the *sopilka* on the high meadowland?
It is my sweet boyfriend who is watching over the sheep.

The little *sopilka* made of maple, and the violin of walnut,
How they play like birds, chirping for my enjoyment.

I will sing happily and play the *sopilka*,
I know many songs and will not wear out my lips.

In a sincere way and with great love the Rusyn people sing about this expressive instrument which they call the *pyščalka*, *dudka*, or *sopilka*.



The *dence* and *copyk*.

The sound of the *sopilka* depends on the strength of the wind flowing through the opening. The upper section, called the *dence*, or *svistok*, meaning "whistle," contains an inserted piece of wood called the *čopyk*. In the *dence*, the friction of the air column against the *čopyk* speeds the air to create the necessary vibration that will resonate in the body of the *sopilka* and give us the *sopilka* sound.

In Subcarpathian Rus', there were two kinds of *sopilkȳ* — one with and one without the whistle mechanism. The type of *sopilka* containing the whistle mechanism is sometimes referred to as the *dencivka*. It is made of elder wood. It should be mentioned that in the Hutsul, Bojko, and Verchovyna regions of Transcarpathia, all *sopilkȳ* and *dencivkȳ* are called *pyščalkȳ* from *pyščaty* (to peep).

The pitch of the *sopilka's* sound depends on the length and width of the pipe. The longer and wider pipe has the lower sound, the short and thin pipe has the higher sound. With the help of six uncovered holes made with a hot iron or a carving knife, a player produces different pitches.

If you want to make a fine-sounding *sopilka*, it is a complicated process. It is important to select the proper wood with a sturdy, even structure that has a regular distance between the tree's growth rings. In order to have *sopilkȳ* for a folk orchestra, you must make the instruments alike to play in tune with one another. It is difficult to find perfectly matched pieces of wood. The *sopilka* maker must carve and drill precise measurements into like pieces of wood. For this reason, a *sopilka* that is made without the whistle mechanism is used by most folk orchestras in Subcarpathian Rus'. It is known as the *sopilka bezdencivka*. Because it has no whistle mechanism the proper sounding of this instrument demands special training and constant attention from the performer. In the hands of a good musician, it will make a fine sound.

In the Verchovyna, the mountainous central area, one can find the *skosivka*. The *skosivka* has a diagonal mouthpiece that is cut at approximately a 45° angle, with no finger holes on the body. With the help of the fingers at the bottom of the pipe one can change the pitch. The more open the hole at the bottom, the lower the pitch will be. The finger covers the hole at ¼, ⅓, and ½ its size. The length of the *sopilka* is usually 60 centimeters.

Two very interesting *sopilkȳ* of the *bezdencivka* type are the *flojara* and the *frylka*. These are very popular among the Hutsuls of Transcarpathia.

The *flojara* is mentioned in this ancient *kolomyjka* verse:

Oj ženu ja polonynu ovečok otaru,
ta zahudu ta zahraju v vivčars'ku flojaru.

Jak hucula ne ljubyty koly hucul hraje,
Na flojari, na sopilci i na trembiti znaje.

Oh, I drive my sheep into the high meadow
and I play my shepherd's flojara.

How could you not love a Hutsul who knows
how to play the flojara, sopilka and even the trembita?

The length of the *flojara* is one meter (about 39 inches). One can change its sound with the help of six holes on its body. In addition, the performer gives a specific color to the *flojara* sound by humming a bass pitch that resonates in the chest. The *flojara* is a solo instrument, and is sometimes

A young boy from the village of Klenová in Zemplyn county playing the *sopilka*.

called the *Dido's Flojara* (grandfather's *flojara*) because of its quiet nature.

The *frylka*, like the *flojara*, has six holes and no whistle mechanism. The mouthpiece tip is cut in a shape similar to the top of a volcano. One can produce a diatonic scale and play loudly or softly. *Frylkȳ* are used in ensembles and play the main melody along with the violins. The musicians classify the *frylka* according to the instrument it will accompany. There is the *frylka* for violin. It is 20 centimeters long and sounds like a piccolo. The *frylka* for *cymbaly* is 30 centimeters long and sounds like the upper register of the flute. The *holyhonka* is 40 centimeters and sounds like the middle register of the flute.

In the mountain districts among the Hutsuls, one will find some interesting members of the *sopilka dencivka* family: The *dvodencivka*, the *kuvycja*, and the *telynka*.

The *dvodencivka*, or *dzurun'kalka* is the carving of two *dencivkȳ* from one piece of wood. It is rectangular in shape and one side has a row of six holes, the other side has no holes. It will drone a constant pitch while the six-holed side is active with a melody.

The *kuvycja* — so called because it imitates the cuckoo – is known to us as the Pan pipes. It consists of eight to ten short pipes of different lengths from the largest to the shortest. They are tied together or glued with sap or resin. A few of these are made entirely of one piece of wood. With the help of a mouthpiece having the *dence* and the *čopyk*, a diatonic scale from *do* to *do* can be produced.

In the Verchovyna region, one can still find the *telynka*. It is 70 centimeters in length and has a mouthpiece but no finger holes. One can change the pitch with the index finger closing the bottom hole at ¼, ⅓, or ½ its size. This is a solo instrument that does not play loudly.

The sounds of the *sopilka* family express an artistic spectrum of human emotions in Transcarpathia. The most prevelant of these is heard in the vitality of happy music. These verses sung about the *sopilka* reflect this feeling:

Oj poženu vivci pasty u zeleni bory,
Na sopilci lyš zahraju, obizvutsja hory.

Hraj, sopilko, cile lito, skrypka dopomože,
Teper vilna Verchovyna i žyttja zamožne.

Ljetsja holos sopiločky, jak voda zvoramy,
Chaj na vikȳ mir i družba kripne meži namy.

Oh when I drive my sheep to pasture in the green forest,
I play my *sopilka*, and the mountains answer it.

Play, *sopilka*, all summer long, the violins will help you,
Now the Verchovyna is free and our life is full.

The voice of the *sopilka* pours like water through the gorges,
Let there forever be peace and friendship among us all.

Viktor Šostak
Užhorod, USSR

RECENT PUBLICATIONS 1982 (Conclusion)

Toth, Archpriest Alexis. *Letters, Articles, Papers, Sermons* Vol. II. Translated and edited by George Soldatow. Minneapolis: Archives of Americans of Russian Descent in Minnesota, 1982, vi, 83 p.

This volume follows the format of the first (published in 1978) with writings by the Carpatho-Rusyn priest and father of Orthodoxy in America, the Reverend Alexis Toth. Only material from the years 1896-1897 is included, in particular 4 letters to the Russian Orthodox bishop in America, Nicholas Zerov, and 16 articles. With regard to the latter, the editor does not make clear whether they had been previously published and, if so, where. Among the topics given most attention are: the early history of the Minneapolis parish, the founding of the Greek Catholic Union, and the trial over the Wilkes-Barre parish, the first court case involving claims over property by Greek Catholic and Orthodox claimants. As in the first volume, the language is fiercely polemical and anti-Catholic.

(Available for $6.00 from the AARDM, 3217 – 32nd Avenue, N.E., Minneapolis, Minnesota, 55418).

Šlepec'kyj, Andrij. *Oleksander Pavlovyč: žyttja i tvorčist'* (Aleksander Pavlovyč: Life and Work). Bratislava and Prešov: Slovak'ke pedahohične vydavnyctvo, viddil ukrajins'koji literatury, 1982, 306 p.

After Aleksander Duchnovyč, the most well-known and widely-read writer of the 19th-century Carpatho-Rusyn cultural renaissance was Aleksander Pavlovyč. (See his biography in the *Carpatho-Rusyn American,* Vol. IV, No. 3, 1981). The contemporary Prešov Region scholar, Andrij Šlepec'kij, who has devoted much of his scholarly career to studies on Pavlovyč, has now provided the first full-length biography of the important Carpatho-Rusyn cultural leader.

The emphasis in this study is more on Pavlovyč the cultural activist than on an analysis of the aesthetic value of his literary corpus. Six chapters trace the life and activity of Pavlovyč: the democratic content of his writings; his ties with Slovaks and Czechs; his pedagogical views; his work as chronicler and historian of the Carpathian region; and his literary heritage. Šlepec'kij also provides an extensive bibliography (pp. 212-272) including comprehensive lists of the published and unpublished writings by Pavlovyč and the many works which include discussions about Pavlovyč. The volume concludes with several pages of photofacsimiles from Pavolovyč's manuscripts and an index.

Švetlosc (Enlightenment), Vol. XX, Nos. 1-6 (Novi Sad, 1982), 732 p.

Besides original literary works by Vojvodinian Rusyn authors and translations into Rusyn of works by other contemporary Yugoslav authors, this volume of *Švetlosc* contains several important studies for understanding the past and present of the Vojvodinian Rusyns of Yugoslavia. Julijan Tamaš provides a valuable survey of how Subcarpathian and Vojvodinian Rusyn cultural activity during the nineteenth and twentieth centuries has been viewed on the pages of the oldest Serbian journal, *Letopis Matice Srpska* (No. 1). Tamaš has also published four more brief surveys on the activity of the contemporary Vojvodinian Rusyn writers Myron Kanjuch (No. 2), Ljubomyr Sopko (No. 4), Iryna Hardy-Kovačevyč (No. 5), and Jakym Čapko (No. 6). Of particular value are two statistical analyses of present-day education in the Rusyn language in Vojvodina by Jakov Kyšjuhas (Nos. 1 and 5); an extensive study of Vojvodinian Rusyn family names by Ljubomyr Medješy (Nos. 1, 2, 3); and an analysis by specialist Aleksander Duličenko of the earliest examples of Vojvodinian Rusyn spoken and literary language during the eighteenth and nineteenth centuries (No. 3).

Trojan, Michail V. *Mukačevskij zamok: istoriko-kraevedčeskij očerk* (The Mukačevo Castle: An Historical Regional Outline). 2nd revised edition. Užhorod: Karpaty, 1982, 72 p.

This somewhat expanded edition in Russian (the first edition appeared in Ukrainian in 1977) traces in some detail the history of the castle of Mukačevo, especially during its height of influence from the late fourteenth century (under Prince Fedor Korjatovyč) to the early eighteenth century (under Prince Ferenc Rákóczi). Included are 32 pages of black and white illustrations.

Trojan, Mychajlo V. and Ryško, Mykola V. *Chust: putivnyk* (Chust: A Guidebook). Užhorod: Karpaty, 1982), 126 p.

This small guidebook with 32 pages of photographs and texts in Ukrainian and Russian provides a brief history of Chust and its nearby castle which was built during the late eleventh and early twelfth century. Most emphasis is placed on changes that have occurred under Soviet rule since 1945.

Tvorčosc (Works), Vol. VIII (Novi Sad, 1982), 96 p.

Like previous volumes of the annual scholarly journal of the Society for Rusyn Language and Literature in the Vojvodina (Bačka) in Yugoslavia, this one contains six articles dealing with linguistic problems and reports on the recent and future activity of the society. Of particular interest is a long study by Djura Latjak (pp. 32-54) tracing the history of publishing in the Vojvodinian Rusyn language from the late nineteenth century to the present.

Udvari, István. "Adalékok a bácsszerémi ruszin nyelv magyar jövényszavai alaktani meghonosodásának kérdéséhez" (A Contribution to the Question of the Morphological Adaptation of Magyar Loanwords in the Bačka-Srem [Vojvodinian] Rusyn Language), *Acta Academiae Paedagogicae Nyíregyháziensis,* IX/E: *Russzisztika* (Nyíregyháza, Hungary, 1982), pp. 33-47.

This short but well-informed study written in Hungarian is based on a wide variety of recently published works in the Vojvodinian Rusyn language of Yugoslavia. It shows how the numerous Magyar loanwords have been altered to fit the morphological needs of Rusyn.

Vaňko, Juraj. "Štruktúrne typy viet ukrajinských nárečí Bardejovského okresu" (The Structure of Sentence Types in the Ukrainian Dialects of the Bardejov District), *Slavica Slovaca,* XVII, 3 (Bratislava, 1982), pp. 195-209.

Based on data from 14 Carpatho-Rusyn villages in the Prešov Region of northeastern Czechoslovakia, specifically in the area surrounding the city of Bardejov, the author shows how the language of the inhabitants has remained Rusyn, even though their sentence structure has been increasingly influenced by Slovak.

Vol'f, Juchym. "Zustriči z otcem Oleksandrom Chiroju" (Meeting with Father Aleksander Chira), *Sučasnist',* XXII, 7-8 (Munich, 1982), pp. 159-164.

This brief memoiristic account in Ukrainian comes from a Soviet Ukrainian Jew who recently was allowed to emigrate to Israel. Imprisoned in 1949 for Zionist activity, Juchym Vol'f met during his interrogation with the Reverend Aleksander Chira, a Greek Catholic priest from Užhorod, who before his arrest had been acting bishop since the death of Bishop Romža in 1947. This account ends with a description of another chance meeting of the two prisoners in Siberia in 1953. The Reverend Chira went on to serve 35 years in Soviet prisons before finally being released in 1981, two years before his death.

Zavadjak, I.I., compiler. *Zavdjaky indyvidual'nomu pidchodovi* (Thanks to Individual Efforts). Užhorod: Karpaty, 1982, 96 p.

Atheism is the official ideology of the Soviet Union; thus, religion is considered part of an antiquated past that must be forgotten. However, certain parts of the country, including Soviet Transcarpathia, still contain numerous inhabitants who are firm believers in Christianity.

This small volume contains essays by nine convinced atheists who describe the ways in which they have during the past decade tried to undermine the religious beliefs of individuals in varying parts of Transcarpathia. The introduction claims that by the early 1980s only one-quarter of newborn babies are baptised and only one-tenth of young couples are married in church.

Zoltán, A. "Emil Baleczky, 1919-1981," *Studia Slavica,* XXVIII, 1-4 (Budapest, 1982), pp. 405-408.

This brief necrology and bibliography surveys the career of Emil Baleczky (Balec'kyj), a Carpatho-Rusyn from the village of Huklyvyj (Subcarpathian Rus'), who since 1939 resided in Budapest. During his student days, Baleczky published Russian-language poetry in Carpatho-Rusyn publications. Since the early 1950s, he taught Russian at the University of Budapest and was editor of *Studia Slavica,* the leading journal of Slavic studies in Hungary from its establishment in 1955 until his death. Baleczky began his scholarly career with an analysis of the 1924 grammar by the Carpatho-Rusyn leader Evmenij Sabov and he devoted much of his subsequent research to an analysis of Rusyn dialects.

OUR FRONT COVER

A *gazda* (husbandman) in Subcarpathian Rus', 1935.

IN MEMORIAM

The last months of 1986 witnessed the end of an era in Carpatho-Rusyn history. The last two national leaders and cultural figures living in North America who played an active role in the interwar years in Subcarpathian Rus' — Augustine Stefan (1893-1986) and Dr. Stepan Rosocha (1908-1986) — passed away.

The career of Augustine Stefan (for details, see the biography in the *Carpatho-Rusyn American*, Vol. IV, No. 2, 1981) began as long ago as 1918, when as official representative of the Rusyn National Council he negotiated with fellow Rusyns in Vienna and Galicia about the future political fate of his homeland. After Subcarpathian Rus' became part of Czechoslovakia in 1919, Stefan served for twenty years in local politics and the educational system, especially as director of the *gymnasium* (high school) in Mukačevo. When in late 1938-early 1939, the region finally attained its long-awaited autonomy, Stefan became minister of education and president of the newly elected diet.

After the Hungarian occupation of his homeland in March 1939, Stefan emigrated permanently, eventually settling after World War II in the United States. Despite his Ukrainophile orientation, Stefan made several efforts to cooperate with the older, pre-World War I Carpatho-Rusyn immigrants and their descendants. He was, in particular, a strong supporter of the Carpatho-Rusyn Research Center. His gentle and moral character displayed consistently through the venerable 93 years that he lived will remain an inspiration for future generations. Stefan died in his home in Philadelphia on September 4, 1986. *Vična jomu pamjat'!*

Stepan Rosocha was of a generation younger than that of Stefan and was educated during the interwar years. By the second half of the 1930s, he had become a strong critic of Czechoslovak rule, defending what he argued were the Ukrainian national interests of Carpatho-Rusyns. During the period of Subcarpathian autonomy, Rosocha was active in political life and he became commander of the Carpathian Sich, which in mid-March 1939 fought bravely but futilely in an effort to block the advancing Hungarian troops. Rosocha was forced to emigrate and after World War II settled in Toronto, Canada, where he headed the Carpathian Sich Brotherhood until his death. Stepan Rosocha died on April 20, 1986. *Vična jomu pamjat'!*

HAVRIJIL KOSTEL 'NYK
(continued from page 3)

Despite his tragic end, caught up as it was within the whirlpool of religion and politics in eastern Europe, the Reverend Dr. Havrijil Kostel'nyk is still best remembered as the father of the Vojvodinian Rusyn literary language. From the beginning, he was never ashamed to publish in his native Rusyn dialect, and his work and that of his successors today in Yugoslavia have shown that, however small a group, its culture and national distinctiveness can be preserved if its leaders are convinced of their own culture's worth and are willing to work hard to codify and promote it.

Philip Michaels

Carpatho-Rusyn American
7556 Middle Ridge Road
Madison, Ohio 44057

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All communications concerning content should be directed to:

Patricia A. Onufrak, Editor
Carpatho-Rusyn American
1718 Linwood Place
McLean, Virginia 22101

Editor: Patricia A. Onufrak
Associate Editor: Andrew G. Kovaly
Assistant Editor: John J. Righetti
Consulting Editor: Patricia A. Krafcik
Business Manager: Steve Mallick

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